

A worke entytled of y^e
olde god & the newe
of the olde faythe & the newe,
of the olde doctryne and
y^e newe / or orygynall
begynnynge of
Idolatrye.

Eade most gentel reader,
for many & diuers causes
this moost goodly boke,
excellent and notable in doctrine
& lernynge: that y^e mayst knowe,
wherunto y^e oughtest to torne y^e /
what to beholde, what to beleue
in this so greate dysfencion of all
chrystendome, and in this so vn-
quiet & troblous estate of comen
weales / Fare well in our lord.



Oke how pe:
upsthe a foole
I am, mooste
gentil reader
(but what cā
I beels, but a
fole) I do am

bypously set my name before y
boke, vnto which y authoꝝ hym
selfe and maker of it thzough hu
milite and mekenes dyd not put
his name: for if I were the very
father of this boke, as I am but
only the instructour and teacher
to hit, in as moche as I haue
taught it to speke latyne: loꝝde
with howe goodly and gloꝝious
titles (so gredy of gloꝝy and re
nounge am I) wold I garnyshe
it and set it foꝝthe: entitling it
either The goldē cheyne, oꝝ elles
the myne of heuen, oꝝ elles the
floure of floures, oꝝ elles the rose
of

of roses, of the moost sunnyng
mā Hartmān⁹ Dulichi⁹, maysted
of the seven lyberall sciences and
an excellent doctour of diuinite,
(& then to shewe myn hublenes
& lowlynes, I wolde adde these
wordes though vnworthy) But
to take this busines, and labour
of translatynge this worke into
latyne, I was moued, because
of the excedinge greate goodnes
and vtilite of the boke it selfe : to
thentent that it, being taught to
speke latyne, myght in what soe
euer places it shuld walke abroad
in the worlde : be so moche the
better welcome, and myght the
soner wynde it selfe in to the fa-
miliarite and fauour of all men.
For there are some men, whiche
haue moze delyte and pleasure in
latyne workes : and as for the
workes made in y^e vulgare tong
they

they do litle sette by, as thynges
beinge of lesse weight and value,
And this I dare be bolde to say,
that scantly hathe there ben any
better boke then this put forth
& sent abroad in these troblous
tymes & in this greate vnquiet-
nes of comen weales, whiche is,
no Doubte, moſte worthy to be
redde of all men. And to thentēt
that it may in the fronte and be-
gynnyng appere, what is con-
teyned in the innermoſte partes
of the ſame I wille couche with-
in a narrowe rowme thys large
and longe treasure, which lyeth
hydde, and as it were buryde in
this boke. The ſumme & effecte
of this worke is this, It decla-
reth that y begynnyng of Ido-
latrye did ſprynge and ryſe of the
philosophiers, whiche through
manyfolde diſſenſions haue co-
uered

The ſumme
and effecte
of this
worke.

uered þ scriptures, & through þ
fraudes of Sathā haue brought
forthe newe goddes. It sheweth
in the meane season the ruyne &
Decay of the flourishinge Empter
of the romaynes, and howe the
Cytie of Rome, the ladye and
maystres ouer all þ world, was
made a praye to all natiōs, And
howe at the laste by Iustiniane
it was restored from ruyne and
Decay, from whense cam also the
ryches of the Chirche, at the cō-
myng of whiche Ryches forth
with the boke of the gospel was
closed and shute vp, And the bis-
shops of Rome in stede of euan-
gelicall pouertye begane to put
forthe theyr hedes garnysed w
thze crownes, After that it folo-
with forth with, by what begin-
nynges the primacy and preemi-
nence of the pope of Rome came
first

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first bp, and howe by his power
& myght the noble empyre of the
worlde was brought frome the
Romaines to the frenshe men/
& last of all, how and after what
maner, by the craftye and subtile
meanes of a certaine pope beyng
of the famylle and kinred of the
most noble dukes of Saxonye,
it was translated from y frenshe
men to the Germaynes / where
beganne fyrst the forme & maner
of electynge of the kynge of Ro-
maynes by the seuen Prynces of
Germanye, whiche are called the
Electours . Then after y Rome
had wdrawen their neckes from
vnder y yoke & domynion of the
Empour, whiche the popes dyd
feare, forthwith y popes beyng
instruted & wel armed and made
myghtye & stronge w the ryches
of y Chyrche, dyd breke in violēt
ly

ly in to þ kyndomes of þ worlde
takynke in to bothe their handes
the materyall swerde, the sheder
of blode, in stede of the spirytuall
swerde, wherof cometh the cur-
sed natyuite & byrthe of the lawe
called canonycall, whiche (Oh
good lord) how lytel canonicall
that is to saye how vnrulie is it.
what nedeth me to make manye
wordes: thou shalt here perceiue
very playnly the begynnyng, the
pgresse, & ecrease, & the dominiõ
of that strumpet clad in purple,
which holdeth in her handes euẽ
yet styll a golden bowle full of
blasphemies agaynst almyghty
god, w the whiche she maketh al
men drõken. Thou shalt se, also
howe vndre the tytles & name of
holy fathers, those religiouse p-
sones haue gotten & occupied the
tyrãny of the worlde, whome w
greate

*
C
V
+
Monachi,
Solitari & re
ligio^s men.

grete injury & wronge doubtles,
we do call Monachos eyther be-
cause they are not in the worlde,
whan in very dede the worlde, &
is to wyte Enuie, Couetousnes,
& suche other monstruose vyces
are in no place more vyolent and
strong than in Monasteries and
the houses of religeouse psones,
eyther elles because they be soli-
tarie, whā in very dede thei haue
so mightely & strongly woude in
them selues, (as it were pestylēc
and myscheuous baynes) i to all
the mēbres & lymes of þ worlde,
that they are Dreed & feared both
of all Empours & Prynces, yea
and also of the pope of Rome be-
ynge yet more myghtye than all
the sayd Emperours & Princes,
which sayd pope hathe set rōude
aboute hym selfe a garde of these
stoute chaumpyons, to thentent
that

that he wolde be taken of vs euē
for Chryst hym selfe. Thou shalt
also fynde here & pceyue the cur-
sed & vnglacious craftes of rely-
gious psones, theyr monstros
habytes, & also fro whens came
so many thousandes of names/
whatte is mente by Thomasys
Dooue, by domynykes starre, by
fraūces woundes, the dyuersites
and vices of ordres are here dis-
prayed and rebuked / there is al-
so set forth the offyces of
Byschoppes, and of abbotes / and
the pompes, the maners, and
the abuses of pcestes, namely of
greate prebendaries & canones.
Besydes this the ceremonies are
here iudged and sette forth: and
the hurte y is in them, is pyked
oute / and what good is in the,
here it is shewed. Briefly religi-
ous and this our christen lyf are
here

here so tried that thou mayst per
ceyue the Deceyte clokede vnder
them. Here I do wittingly passe
ouer many thynges, lest I shuld
make suche a prologue, where
by some might fynde þ default,
that hit were lenger then is the
hole worke, for as moche as in
this worke the hole narration is
meruelous compendious, beyng
Deryued oute of the veray owne
propze fountaynes, deducynge
all thýges by a very godly orde
of hystories, so freely, wysely,
& so plainly that the Authoz him
selfe of this worke (who euer he
be) may be accompted & taken as
another Brute, which did reskue
& delyuer the chrystyan lybertye
beynge beleged roude aboute by
tyrannous lawes & brought out
of the ryght shape in to a certayn
Iudaycal supersticion & bondage.
An

In the secōde parte of this boke
(for all þ̄ afoze reherſed thynges
are in þ̄ fyrſte parte) the Authoz
dothe ſhewe, what god is, & his
woꝛde: that men myght come to
the knowlege of thē bothe, what
faythe is, & what hope & charyte
are, whence we ſholde ſeche & de-
ſyre our helth & ſaluacion, and in
the mean ſeaſon he putteth forth
and ſheweth merueilous goodly
couſayles, by whiche the chryſtē
relygeon maye be ſuckered and
holpen, whiche is ſoze ſycke and
accombꝛed with ſuperſticyons.
He vttereth & ſetteth forth befoze
vs þ̄ trouth, as it is, moſt ſyple &
playne / and therfore I thought
it beſt, to uſe in this my tranſla-
cyon ſemblable maner of oration
and ſpeche, & not ony ſuch which
ſholde ſet forth it ſelfe gayly to þ̄
ſale, with craft & colours depely
ſought.

*
C
Y
sought. I haue translated it wel
nere worde for worde/to thentēt
that y oꝛation sholde kepe it selfe
within y dāmes of his oꝛygynall
ronnyge nothyng at all out of
the bankes & y I wolde neyther
adde neyther put to ony peece of
myne owne clothe to the naked
truth/ noꝛ yet demynyshe & breke
away ony peece of y same. Thou
hast no cause therfoꝛe/ reader/to
be offended/though some thyn-
ges here do not ryghtly fall in to
theyꝛ owne mete clauses and sen-
tences/ oꝛ though some thynges
do gape wyde/ and do not ioyne
very closely togyder:seyng that
I dydde not regarde noꝛ had re-
specte/how eloquently I coulde
trāslate this boke:but how faith-
fully & truely I coulde do it:foꝛ
as moch as it is a worke so excel-
lently vertuous & godly/ and also
erudyte

erudyte and clerkely that neuer a
one of the pyllers of the chyrche
(as they call them) who euer he
be / nede to be a shamed of it / the
cōtentes wherof wolde to god y
the hole worlde not onely wolde
rede : but also wold i theyr myn-
des empynte / and that they ac-
cōrdynge to the councelles of it /
wolde ordre the publyk state / so
that there were nothing wherof
we myght repente vs gretely of
this our tyme / both lerned men /
yea & also vnlernd persones do
euery where make workes being
moeued with sondry affections /
but to speke of a worke / whiche
dyd so wyfely / & so playnly and
boldely / saye the trouth at large /
that euen y very aduersaries are
constreyned & compelled to con-
fesse & graunte all thynges to be
very so / and none other wyse / I
neuer

neuer sawe ony as yet hytherto.
The worlde is all oute of quyet/
and soze brossed & troubled with
greate dissencyons and stryues/
that a man in a manner / can not
knowe / whether he maye tozne
hymselfe / by the reason hereof y
in the steede of Idolles : Christe
hym selfe is restored agayn vnto
vs / and in y steede of the lawe : is
restored grace / & for the fleshe is
restored the spyryte / & in steede of
ceremonies : the true honour and
worshyppe of god / & in steede
of grosse & carnall woꝝkes / are
restored the very woꝝkes of god :
whiche are to beleue in hi whom
the father hath sent / as it is wry
ten in the sixte chapitre of Iohn.
All which thynges we are not al
of vs able to take and perceyue :
and hereof are rysen so greate dis
cordes and debates. But by that
tyme

tyme that thou haste ones redde
this boke / thou shalte withoute
doubte vnderstonde & perceyue/
what thou oughtest to regarde/
& what to beleue / & wherunto to
lene and truste: so that it maye be
plainly & vtterly to the in þ̄ stede
of a certayn squyre or rule / accor-
dyng to whiche þ̄ mayst directe
thy mynde in these so grete trou-
bles and vnquietnesse. For it sheweth
vnto þ̄ / ch̄rist & his worde:
vnto the glorie and vyctorye of
whom I pray god it maie turne
what soo euer is wryten: for all
other workes / what thyng els
are they but folishe vanitees and
very tryfles be they neuer so elo-
quently and connyngely made.
The studie of many men whiche
do wryte & make workes now a
dayes I do commende & allowe/
but the ambycyon of theym and
theyr

theyr gredy Desyre of gloze and
praise I do hate & abhorre, na-
mely of them which do so direct-
ly fyghte agaynst the gospell /
which vndoubtedli haue thzugh
the grace & fauoure of god: very
valyaunte & stoute capteynes &
as it were certayne Annyballes /
wherupō y side & parte of the po-
pe fo Rome / there are many such
as were in olde tyme / Sēproni⁹
Flamyni⁹ & varro yea & farre ex-
cedynge & passynge all these sayd
psones in temeryte & ignoraūce /
let Chryste be Iudge. Fare well
good reader & loke wel vpō this
worke: for to thy profyte and
behofe it is made / y .xxiiij.

Daye of Februarye in
the yere of our
lozde god.

A thousande fīue. C. twenty and
thre

The pzeface in to the woꝝke en-
tytled of the olde god, & the new
god/of þ olde faythe & doctryne,
and of the new faith & doctryne.

The grace and foꝛtytude oꝝ
strengethe of the loꝝde be
vnto all Chꝛyſten men in
Chꝛyſte: and vnto thoſe that are
ſeduced and doo erre, a retourne
agayne in to the right waye: and
vnto the blynde & obſtynate and
harde herted pharyſeys, a foꝛe-
warnyng of the terryble & dred-
ful iudgement, and knowlege of
the vnmefurable & infinyte good-
nes of god in Chꝛiſt Jeſu, Ame.

As moche as the ſwerd
ſente downe frome heuen
(whereof our loꝝde dothe
ſpeke in the .x. chapytre of math)
hathe in this our tyme renewed

B. j.

it selfe, and is now come forth
fre & naked from the couert of þ
close scabert / wherin it hath ben
longe hyd, (that is to wite, from
worldely wysedome / from tradi-
cions of men / from ceremonies /
frome counterfet and dysguysed
holynes) but yet beyng through
dust & longe beyng vnoccupied /
vnbright and defiled with ruste.
Our lord Iesus christe pytting
this condycyon and state of that
swerde, whiche he had many ye-
res agone deliuered and betaken
to Paule, and to the apostles, to
ouercome and subdue þ myghty
scepters of kynges and prynces.
& þ Emperers of darkenes: hath
nowe agayne comended and be-
taken the same swerde vnto his
wrytē & electe Captaynes & myn-
sters: which being drawen forth
and rydde oute of the scabarde
forthwith

forthwith at the begynnynge of
the furbysynge and scourynge
out of þ rustye spottes afore ga-
thered, sodeynly do breake forth
and spreade theym selues abrode
mystes of all maner kyndes and
sortes, þ is to wyte of þ worldly
wyse men / of proude ryche men /
and men of power / of couetous
men / of the seruaūtes / of lechery
and bodely luste / of counterfeyte
and fayned relygion / & the deuyl
hym selfe also, whiche beynge a-
gayne adzedde and stondynge in
feare of hym selfe to take hurte &
to be ouercome, dothe coueyte &
desyere the olde wycked and vn-
gracyous peace, the quyet and
peaceable seate of his power in
hypocrisye, dothe loke aboute by
Embassadours / and by pertyes,
by his frendes, for ayde and soc-
courre: wherfoze the hydde and
secrete

*
C
V
Secrete treasures are now opened
& shewed / þ is to saye, where as
aboue certeyne hundreth yeres a
god, kynges, prynces, lordes, cy-
ties, ryche men, euen vntyll this
daye haue gyuen lyberall gyftes
to the honourynge and woꝛshyp-
pyng of god, as chyrches / Mo-
nasteries / benefices / prouynces /
castelles / byllages / tythes / lyber-
ties / & suche other thynges, we-
nyng þ thereby highe reuerence
doth come to god / which goodes
of the chyrche are nowe graūted
to þ sonnes of kynges & prynces
foꝛ this entent and purpose, that
they also shold be of those partes
and sydes / and the same goodes
also are gyuen in the stede of sty-
pende and wages vnto the pesty-
lent and myscheuous flyees and
locustes of Aegypte: foꝛ by this
meane (as they beleue) they shall
close

close by agayne þ fearful sword
in his sheath or scaberde, and shall
obteyne and get our olde peace/
but the glyttrynge bryghtnes of
the fyer sword, hath so perced
& entred in to the eyes of many
mens hertes, þ stryfe is spronge
& rysen well neare in all the erthe
the sone rysynge agaynst his fa-
ther/ and the daughter agaynste
her mother / & all the hole house
beynge in a styre & grete unqui-
etnes, & euery one in others top/
throughe dyscorde and debate.
Besydes this the colleges of the
men of the chyche, & the partes
of the religious persones, which
are excellently learned and wyse,
holdynge theyr peace, as yf they
were dumbe, and theyr speche ta-
ken frome them: the symple and
vnlearned comynalte do enserch
the depe & merueilous mysteries
of

of, god and speaketh theym after
dyuers wayes to and fro: wher-
of is rylen a puerbe amonge ma-
ny men, I take perte with þ olde
god, the olde faythe, and the olde
doctryne / I wyll beleue as my
father, and mother, & myne aun-
cesters haue beleued / and eyther
of the partes wyll accuse þ other
of errour and iustifye theym sel-
ues and shewe the ryght / all the
whiche thinges haue constray-
ned me to gyue knowlege, bresly
what is eyther the olde god or
the newe, and by the course of
holy scriptures and of histories
to gyue comen instructyon in all
suche maner questyons and con-
trauersyes or stryues / by þ mean
of whiche instructon every man
beinge not of a stubberne nature
& of obstynate maners myght þ
soner ware wise & amede / & that
no man

no man shold bynde hym selfe to
contencions and false vnderston
dyng of the manyfolde honou
ryng and woꝛshippynge of god
as a bayne, a corrupte, and hurt
full thyng, of no value & an ob
scure & darke thyng, and þ̄ we
myght folow streight & dyrectly
the scrypture of god, & that accor
dyng to it as to a rule, we shold
direct our selues & all our dedes /
and that we sholde searche out þ̄
curnell oz inner meate of þ̄ scryp
tures / betakynge the chaffe and
the huskes therof to the wynde.
Nowe in this booke is shewed
the verye oꝛygynall fountayne &
sprynge / out of the whiche dyde
ysseue our banyshment in to this
vale of wretchednes and mysery
and how that blyndnes and the
malygnyte of synne in vs dyd be
gyn and sprynge of þ̄ incredulite
and

and vnbelefe of our fyrste father
Adam, out of whiche as out of y
rote all Idolatrie hathe growen
and spronge vp . Cōsequently in
this boke is also shewed & reher
sed by the hystories the veray be
gynnyng of all maner supersty
cion in the worshyppynge of false
goddes / and whereby Lucyfer /
Belus / Dallas / Iuno / Venus /
Saturnus / Jupiter / purchased
a gate to them selues the names
of goddes and goddeses . Then
afterwardes is shewed y blynd
nes of the Jewes after the Pas
tyuyte of Christe, impiete of phi
losophers , and y peruerse & cor
rupte vnderstondynge and mys
construynge of y scriptures vled
of heretykes . Laste of all is sh
wed, how throughe the sleyghte
and deceyte of the deuylles , that
prowde creature whiche we doo
nowe

now call the pope, hath ben ex-
alted and aduanced aboue god,
euen diuine honours beyng de-
creed to the same pope by þ most
pestylēt host of flatterers, which
fyghte vnder hym as theyr cap-
tayne / frome the whiche pope as
frome the hed of abused power & ^{the pope}
auctoryte, the multytude of er- ^{is hedde}
rors haue descended in to all the
bodi of the whole worlde, Christ
beyng well nere soo put oute of
place, and brought out of mynde
þ he is in maner more vnkno wē
to vs, then ony straunger. And
in the Chyrche of Rome (moche
after the fashone that was in the
olde tyme vnder the seendes) are
vsed diuers ceremonies & straū-
ge & marueylous worshyppynge
of god, whiche knowethe none
ende of varyete and sundrye fa-
shons / which thynge is open for
euery

*
every man to se. It sheweth also
how Rome doth cōfyrme / dothe
condempne / dothe iudge all thynges / so that a man maye not w^o
out good cause call it in to tryall
and Judgemente / whether he p^r
nowe reygneth at Rome / be An-
tychryst / or els we ought to loke
for some other Antychryste here-
after to come: seynge p^r this man
in all poyntes p^r is to wyte bothe
in his doctryne and also in his ly-
uynge / is farre disagreyng & in
maner clene contrary to the doc-
tryne and lyfe of Chyste whiche
bothe h^y selfe & also his apostles
dyd neyther teache so / neyther
yet dyd haue ony suche thynges
in vse: but dyd forbede, and also
dyd curse suche maner doctrine,
and suche rytes or ceremonies.

¶ The fyrst booke.

that

That there was a deptyng
 and deuysion made euen
 frome the begynnyng of
 the worlde, forthe with as sone.
 as reasonable cratures, receiued
 lyfe: the nature of aungelles do
 euydentlye declare / for parte of
 them dyd folowe god and parte
 of them dyde departe and fall a-
 way from god, makynge a newe
 god to theym selues, that is to
 wyte lucifer / man in earth, (for
 of Adā forthw brake forth Abell
 & Cayne two sundrye & dyuers
 ways: i to which al theyr poster-
 te haue entred & do euē yet walke
 in the y & so shall walke euen to y
 worlde ende) dyd serche out hygh
 actes / now if we do rede the olde
 histories, as manerho amōge y
 Alegeptions / Berol^o y histo. of y
 chaldeis / Mocho^o & Esti^o of y sy-
 ryas / Histi^o & Joseph^o of y Je-
 wes /
 and ty

In y boke
 of Genesis
 and thoro-
 ughlye out
 the Bible.

and Tytus lyui^s of the Romay^s
nes : then do we fynde most sure
and vndoubted, & also most true
tokens, that all men of all tymes
haue ben bothe in other thinges,
but most specyally in the honou^r
rynge & worshyppynge of god,
maruailously disagreeing & stifly
contrarye one to another / in so
moche y^t euery londe and regyon
hathe deuyled & ymagyned to it
selfe a propre & a newe & straunge
god, not herde of before. ¶ The
fyrst origynall cause of so many^s
folde & dyuers goddes, was the
incredulite & vnbelefe of our first
father adā. For after y^t y^e eternall
& the verry god had shewed hym
selfe vnto Adam, & he had gyuen
lytel credence to the word of god
he came therfore in to iobedyce,
which was y^e occasiō of his hed^{de}
longe fall: for in the mean season
when

whē he dyd not fere god by faith
& belefe, he dyd searche out thyn-
ges pteinyng to his owne seife,
that is to wyte, y he myght get
the cōnyng & knowlege of good
& euyll, trusting y therby it shold
haue come to passe, that he sholde
haue bē made like vnto god: then
sodenly the lord god dyd reiecte
hym & cast hym of as one beyng
an vnbeleuer, & as one beyng dis-
obedient vnto his cōmaūdment.
Therof hath dysfydence or vnbe-
lefe, & wantonnes, and temeryte
entred in & possessed al the lōdes
of Adam, out of which we all se-
li wretches do crepe forth, & that
nature we haue all tbe mayny of
bs sucked out of the brest and bo-
some of our mother Eue, with so
greate byolence and myght that
all wee men and women are by
the comen pꝛogresse and course,
gendꝛed

What origi-
nall syn is.

gendred & brought forth indyffy-
dence, & vnbelefe as saynt Paule
sayth i his epistle to y Ro. Ther-
fore aft myn opiniō & Judgmēt,
origynall syne is none other thē g-
then incredulyte oꝝ vnbelefe, and
wytychynge oꝝ rebellion & disobe-
dyence against god, which cōeth
w vs in to this world. Therfore
the offerynge vp of sacryfyces in
the lawe of nature, & Circūcision
in y lawe of moyse, & Baptisme
in the lawe of grace, are certeyne
dyuers tokens of belefe towar-
des god i which men haue sayth-
fully & boldly excercysed theym-
selues to sayth to the sygnifyca-
cyon and betokenynge of the in-
warde man beyng obedyente &
gyuynge credence to the wordes
& pmyse of god / for y sygne and
tokē wout faith & belefe is bayn
& vnprofitable / & when y sygne oꝝ
seale

seale & marke of faith which was
imprynted in vs by the inuocaciō
of the name of god, doth come to
our mynde & remēbraūce: thē we
ought euermore to take an occa-
sion from the innermost desire of
our herte to gyue credēce, & to gy-
ue thākes vnto þe exceedyng grace
of god giuen vnto vs, and to his
most benygne & liberall puryses.
For the greatest of all sacrifices
is a ryght & true chrysten fayth:
which after þe þe hast excercised, þe
doest verily a pfytable worke, &
doest not widder & dryp vp w ydel-
nes as certeine blynd psones do.
yf Adam had verily belyued the
word of god: he shold neuer haue
fallen, vpo whō þe Justice of god
(& not vnwortheli) toke vengeāce
& punyshement / þe same puerse &
corrupte nature of vnbelefe & dis-
obediēce of our fyrst parēt, al we
his

The fyrste
begynne
of Idolatrie

The fyrste
greece or
eippte.

his offspring haue taken and receyued as our inherytaunce euery one after other: so y comenly nature guydyng & ledynge vs ther vnto, we are in all thinges holde w the loue of our owne selues / & our owne thynges we doo seche magnifye & aduaunce / and do prefferre theym afoze al thinges, and of our selues do forme and make as it were a certeyne god / so dyd Cayne prefferre hym selfe befoze his brother Abel, and dyd byelde y fyrst cyte, called Enoch & made hymselfe a kynge / so also Rem- brothe beyng proude and highe mydded began to byelde y proude kyngedome of Babylon / soo sen the kinge of y assyrianes, graude father to Abraham, dyd byelde y fyrst tēple of Idolatrie, settynge forth mē for to be honoured in y stede of god / not long after whē
Belus

Belus the sonne of Nembrothe
had gouerned Babylon and all
the kyngdom of Assiria wth mer-
uaylous peace and trāquillite by
y^e space of thre score and fyftene
yeres: Ninus y^e sonne of Belus,
willing to gette y^e fauoure of y^e
people, & glorie, dyd sette vp an
ymage of his father very cun-
nyngly and workemanly carued
vpon an high pyller, in the myd-
des of the market place / p^{ro}noun-
cinge and openly Declaring it to
be a certayn sanctuary & place of
refuge, y^e who soeuer, of what so
euer trespase or cryme they were
gyltie, dyd rūne for socoure vnto
that ymage, they sholde be safe &
vntouched, and delyuered. Into
the which ymage anon after, the
old serpent lucyfer dyd enter gy-
uing oracles and answeres vnto
men: by y^e reason wherof y^e Assi-
rianes

**Beel & syne
newe god.**

**The thre
goddesses
of Paris.**

rianes and the people of Babylō
beganne to worſhype a newe god
called Beel. After the deathe of
Ninus forthw came Beel in uſe,
and by ſucceſſion and proceſſe of
tyme Beel was taken for a very
and an olde aſcient god / which
Beel contynued afterwarde in
babylon by the ſpace of fyftene
hundreth yeres, as long as that
proud kyngdom dyd ſtonde vn-
deſtroied.allas. Juno. Venus
appered vnto Paris the ſon of
Priamus the kyng of Troye/
whyles he was a ſleepe, as vnto a
Judge which of them was moſt
excellent in beaute: vpon whome
the yonge man was ſo meruayl-
louſly inamoured, y both y yma-
ges of theym were ſet vp in chire-
ches, & alſo y yvery Images ſel-
ues / which dyd ſpeke & gyue an-
ſwers by y fraude and deceite of
the

the serpent, were accompted and
taken for goddesses. Saturnus Saturne.
beyng a verye wyttie & also a di-
ligent & good husbandman pur-
chased & gate to hym selfe suche
lawde & prayse among men: that
whome they toke for a kyng in
his lyfe tyme, the Image of him
after his dethe they dyd worship
as the god of the erthe. Jupyter.
Jupyter
the son of the saide saturne in the
Ile of Creta enclyned & prone to
plaie at the dyesse, beyng also am-
bycio^s & desy^ro^s of hono^r, & also
an ho^remonger, for to purchase &
get to h^y selfe most hyghe hono^r
& worshyp, spent largely moche
golde & syluer, & gaue excedynge
great rewardes, specyally about
y^e deceiuyng & wyngyng of yong
women, which were excellent in
beaute and fayrenes, whome he
dyd begyle thurgh the dysguyfynge
of

**The cause
of idollcs.**

of hym selfe, in many sundrye ap-
pelies, & so apperyng in dyuerse
lykenesses: of the whiche sleight
and crafte Duyde toke the occa-
syon of wytyng his boke entyt-
led, Metamorphosis. And the
same Iuppyter also after that he
was deptyed from this lyfe, was
called by the name of god: and in
pcesse of tyme was made an olde
god. Sēblably maye we reherse
al y goddes of blynde antiquite.
For who so euer was notable/
whether he were a kyng, as Be-
lus, or elles a coueytous man as
Saturnus / or elles ambycious,
as Iuppyter / or elles a cruell and
bloody tyrante as Mars / or elles
wyttye & eloquente as Pallas &
Mercury⁹ / or elles gyuen to vo-
luptes & pleasures of y body, as
Uen⁹ & Priap⁹ / or elles drunken
& ouercomē w wine, as Bacch⁹ /
or elles

or els a sothfayer & teller of thyn-
ges after to come, as Appollo/
or els a wyse & cōynge hunter,
as Dyana: breefly what so euer
notable, specyal, & synguler thȳg
they dyd fynde to the vse & pfyte
of men therof they got the name
of a god. Thē as sone as þ yma-
ges of suche excellent men or kyn-
ges were set vp in the steede of a
god: the deuyl entred in to þ said
Images, playenge mastryes in
these stockes, otherwhyles castig
forthe fyere, or elles makynge &
causynge dreames to men, that if
they wolde laye sycke & dyseased
persones afoze this or þ Image,
and wold kyl some beaste, & offre
it vp i sacryfyce to that god, they
that were diseased sholde receyue
theyr helthe again: by this crafte
& meane was Idolatrye begon,
and also contynued & encreased
amonge

The crafte
and deceipt
of þ deuyl.

among them of y old tyme. Afterwardes i so gret a multytud,
as a man wolde say, an host of
dyuers & sundry goddes, emery
kyng, when he shuld goo forth
to make bataylle, chose hym out
a god, some one, some an other
(as diuerse mē are of sundry ap-
petites & affections) suche a one
as they thought mete for theyr
busines: as for example, the god
Mars / or the goddesse Bellona,
(I take record of the Capitalie
house in rome, which was full
of diuerse goddes) to whom he
wold make sacrifice, and whose
cōsailles or oracles & aūswers
he wold take. Another desyring
a yonge woman to his wyfe / &
y a faice & a well fauoured one:
wurshipped venus. The hūsbōd
man, y was gredy & desyrous of
corne and fruytes of the earthe.

Dyd

Dyd honour & made his prayers
to Saturnus: lyke wyse as he y
was sycke & diseased, dyd make
his prayers to Appollo, for y re-
couery of his helth / And they y
were desirous of sapience & wil-
dome (as the grekes) dyd pray
vnto Dyana or Dallas whiche
goddes and goddeses had euery
one of them theyr owne propre
prestes / which dyd comen to the
prodigious & wunderfull ymages,
as interpretours of theyr myn-
des / vnto which prestes the co-
men people both men & women
dyd resorte to take instruction of
brynging & offeryng sacrifices &
gyftes to the god: & so one londe
after a nother fallyng from the
worshypping of very god, wold
haue a ppre god of theyr owne,
whom they supposed to be more
mighty & puissaunt then all other
goddes /

The prestes
of the gods
called Fla-
mines.

A
The temple
of Diana
within the
citie of E-
phesus.

goddes / wherfore y^e holy pphet
Heliass dyd mocke & scorn y^e god-
des Baal, & theyr foure hundreth
prophetes, And hereof also the
Ephesyons were proude of the
moost noble and famous temple
of Dyana, whiche was rekened
amonge the meruayles & wunder-
ful workes of the worlde, which
thyng was vnto many men an
occasion of entryng in to theyr
prouynces, brekyng the goddes
all to gobettes, because the god-
des beyng egal in goodnes, thus
dyscencyon and stryffe amonge
theym selues, dyd warre eche to
destroy other. And this supersti-
cion lasted and cōtynued aboute
the space of two thousande and
thre score and two yeres, before
the comynge of our lord Iesu
Christ. But after y^e the lord and
king of glorie, y^e son of god came
downe

do wone from heuen, from the bo:
some of his eternall father vnto
vs wretched & blynd synners, to
take vpon him selfe the nature of
mankynd: than was there a bry:
del cast vpon these couterfayted,
& forged, & newe goddes (which *Christe Je-*
yet in theyr tyme were amonge *sus the van*
me accounted for olde goddes) *quisher of*
and a marke was presyred & set *idolatre.*
vp, y they sholde not frome thes:
forth so myghtely haue dominiõ
& rule ouer the worlde, that the
scripture shold be fulfylled. sapi.
xiiij. And Christ Iesus began to
teache man kynde, that the verye
eternal god, & the old god, which
was afore the begynnyng of the
worlde, was to be acknowleged
and to be worshypped in spyrite
and trouth / by the reason wher:
of in diuers and many places the
temples decayed and fell downe,
the

the ymages at the commynge of
the trouche of Chryste / waxynge
dumbe, & the pphesyenge spyrite
oz breache of the caues oz denues
wearynge out and vanyshynge
away, & the might of the chrysten
fayth and relygyon encreasynge
and waxing stronger & stronger.

The cause
of the perse-
cution of
chryste men.

This thyng coude not the olde
serpent abyde & suffre, to see him
selfe thus to growe all together
into contempte: he dyd therfore
conspyre & spake to the prestes of
þ false goddes (which were cal-
led flamines) þ they shold chace
and dryue chrysten people out of
all places, and oppresse them, be-
cause they dyd teache straunge
thynge & newe thinges agaynst
the old faythe & belefe: and so þ
kynge & prynces being pswaded
therunto by þ sayd prestes, dyd
exercise exceedyng great and cruell
tyran

tyrannyes, and whersoever the
chryste people had becom oꝛ styr-
red them selues:ther was no re-
medy but foꝛthewyth they must
nedes leaue theyꝛ lyues / and as
thogh deth had not ben inough
foꝛ the, they were vexed afoze &
toꝛmented w̄ intollerable toꝛme-
tes, & ȳ most soꝛe paines ȳ could
be deuysed / and ȳ tyrauntes dyd
suppose and wene, that of suche
cruell handelyng of the chrysten
men, ther dyd come hygh & syn-
guler reuerence to the goddes, &
also ȳ by the reason thereof them
selues shold haue ȳ better speede
and fortune. But after that the
chosyne and elected soldyers of
Chryst most vertuous chrysten
men had put theyꝛ confydens &
trust in Chryst: he assysted them
w̄ his present & mighty ayde and
help / workig by the through his
myghty

myghtie and wonderfull power
many maruaylous thynges / as
that the ydolles dyd fall to duste
and pouder, and were broughte
to nought / and that the slaygh-
tes and deceyptes of the prestes,
and of the prophetes and sothe-
sayers came to lyghte and were
openly knowne with their great
infamy and shame / and that
the kynge and theyr Empiers,
(as it were compelled) were sub-
dued to the Chrysten faythe.

Lucifer the
first newe
god.

The craft
& subtyltye
of the same
Lucifer,

Then the olde serpent, the fyrste
and newe god Lucyfer, dyd cast
and compasse in his owne mynde
these craftye counsailes / The
ydolles or ymages, and the offe-
ring of beastes in sacryfyce (sayd
he to hym selfe) decayeth & gothe
away / thy name is despised, scoz-
ned, & set at nought / al diuine ho-
nours, & also the swete smellyng
franken

trakenſens are taken a way fro
the: þ̄ muſt fynde another way
& ſome other crafty prouyſyon,
ſeyng þ̄ this way hath deceyued
the. As long as chriſten mē dyd
not greatly eſtyme nor ſet moche
by temples or churcheſ, and by þ̄
pompeſ of þ̄ ſame, but all theyr
poweꝝ & myght ſtoode in þ̄ ſcryp-
ture, they baynquyſhed & ouer-
came all mē w̄ theyr ſpeche, & no
man was able to take thē in ſo
meruailloꝝ a doctrine as they
dyd teachē: þ̄ god hath a ſon / &
þ̄ the ſame ſone had taken fleſche
vpon hym, & afterwardeſ had
ſuffred paſſyon, being nayled on
a croſſe / had dyed / had ryſon a-
gayn from dethe to lyfe / & that
they ought to beleue the goſpell
accoꝝdyng to þ̄ rule wherof we
ought to lyue, to be pacient i tri-
bulation & neceſſite / to loue our
enemieſ /

enemyes / to do them good / to
pray for the & suche other thyn-
ges, which the prestes of þ̄ mau-
mettes had neuer told to þ̄ kiges
& princes, but had often tymes
told them the contrary thynges
to these. Also chryste men did so
constantly & perfectly leade an
honest, a louing, & a peasible life/
that one of them (þ̄ is to wyte
Augustyne) did say, I wold not
beleue the gospel, onles the auc-
tozyte of the chyrch (þ̄ is to say,
of the chrysten mē, whych by the
meanes of the gospel haue gro-
wen vp in so cōmendable a lyfe)
dyd compell me / as though he
sholde say, seing þ̄ so honest mē
& bertuous, so good, & so chary-
table, & louing amōg the selues,
& so holy & iuste men do springe
& growe vp of the doctryne of þ̄
gospel: it can not be other wyse
but

but that the doctryne of the gos-
pell is true and iuste. And after-
wardes this wycked & vngrati-
ous serpent full of a thousande
craftes and gyles, consydered
and pondered the fyrste pryncy-
ples, & is to saye, the foundation
and ground worke of the christen
faythe, dysputyng & reasonyng
in this wise with hym selfe: thou
wast amenge all creatures the
fayrest and most beautyfull, the
most wyse, & the most noble in
nature, and most resonable, and
most perfyte of vnderstanding,
and y^e gauest no credence to the
worde and commaundement of
god, but thou wast dysobedient
to his p^rcept: therfor y^e wast
cast downe hedlōg from the pla-
ce y^e thou wast in, and was reiec-
ted and forsaken. Then after-
wardes he vsed suche a maner
of

The second
degre of
ydolatre.

of argumēt also. The fyrst men
Adam and Eue, they also by the
reason that they dyd not beleue
God, nor obey his cōmaūdemēt,
came in to the same estate of p̄di-
ction: And lyke wyse Cayne and
Saul. wherfore experiēce doth
teache me, that who so euer doth
not beleue God, & gyue credence
to those thynges, either whiche
he hath promysed, or whiche he
hath spoken: that man shalbe re-
iectēd and forsaaken of God, and
shall be dampned. Of whiche
thynges doth folowe this corner
stone for the foundation, That
there can be no greater, no more
profytable, nor none more accep-
table worke to God, than if a
man dothe holly in all thynges
gyue credence to the wordes and
cōmaundementes of God, with-
out any questionig or enserchige
of the

of the causes: as my capitall and
deadly enemy Esai dothe saye in
the forty chapitre / who was of
counsel with him: Besydes this
I do vnderstand and perceyue of
the apostles that they vtterly be-
leue they? Iesus of Galyle / and
what soeuer they do speake, it is
serypiture / they do neyther adde
any thyng therto, neyther my-
nische any thyng therfro, leauing
the wordes as god spake them.
wherfore Messias dothe assyste
them so strongly, that no power
of the Emperours of Rome can
any thing preuaile agaynst the.
For y mo chrysten men y are put
to deathe by sore & cruell tormen-
tes: by somyche the more chere-
fully, and the more boldlye and
manfully do they fyght for the
fayth, and do teache it. But this
polycye and crafte thou shalte
D vñe,

ble, & thus thou shalt do. Thou knoweste very well the worme, with which þe hoke was bayted, wherewith Adam / Eue / Cayne / Membroth / Saul / Hieroboam / and suche other were allured & taken : Thou shalt cast thy hoke agayne, and lette it hange / thou canst not telle, what fyssh thou mayst happen to drawe by at þe next draught, if the hoke be deuoured & swallowed in together with the bayte : and so the olde wylde & gylefull serpent began his fysshing, coueryng and hyding the hoke wth meate / & conuenient bayte for his purpose (by the hoke, vnderstandyng dysobedience / by the bayte incredulitie. For whosoever distrusteth, doth beleue nothing) So anon he gat certeyn of the Iewes / whiche dyd repyne & sprake agaynst the
Doctryne

doctryne of þ̄ Apostels accusing
them to be ieductours & Decey-
ners, whiche went about to wi-
drawe the people from the lawe
of Moyses to an other lawe, &
therfoze that they were not to be
folowed, nor theyz doctryn to be
beleued / for who so ever (they
sayed) were not circumfised, and
did not lyue according to þ̄ lawe
of Moyses: that man was fallē
from eternall helthe & saluation.
O howe delectable & plesaunt,
and also how bryght and howe
clere a bayte dyd þ̄ most ungra-
tious and myscheuous Deceyuer
lay for þ̄ iewes: Suppose you,
or wene you þ̄ the iewes myght
with honestye haue sayed, The
Apostles do teache a newe faith,
and they do teache errours and
heresyēs / but we will beleue in
the olde god of Israell, and we
wyl

wyll gyue credence to þ old fayth
and doctryne : wherunto what
dyd Paule answere : he dyd not
make any phylosophycall dispu-
tation & reasonyng, but sayd, If
Gala. 6. you wyll be circumcised, then is
Christe not profitable nor aduayl-
lable vnto you. O folythe crea-
tures, who hath bewytched you,
that you sholde not beleue and
obey the truthe : O Paule wold
god þ were lyuyng now these
days. with this Deceyptfull bay-
te the olde serpent dyd crepe tho-
rough all þ corners of þ worlde,
and in what soeuer place þ apo-
stles and disciples dyd preache þ
gospell, sodenly the chiefe pree-
stes & the pharyseys brake forth,
laying agaynst them the lawe of
Moyses, the olde god of Isra-
ell, the olde faythe and belefe : &
when they were not able to make
they?

their partie good, nor to matche
them in doctryne / then they fell
to opprobrious and rebukefull
wordes / to raylynge sedicions
agaynst them / to beatynge and
punishyng of them, which thing
the most noble capitayne Paule
doth witnes in y. xi. chap. of his
seconde epistle to the Corinthy-
anes, moost greuously complay-
ning from y botom of his hart,
of the labours and trauaylles /
of the strokes / of the thypwra-
kes / of n. anyfold daungers and
ieoperdyes of false brotheren .&c.
which place I beseeche the to rede
dyligently, and it shall make the
soyre at thyne harte, to see that
Paule for his so great labours
and trauaylles was so vnkynd-
ly and vngentily entreated. And
this mooste vngracious and cur-
sed bayte of vnbelefe the deuyll,
caryed

carried aboute, nygh the space of
two and forty yeres, vntill that
the iewes were all wholly bayn-
queshed and ouercomē by Tite
and Vespasian, and were cōpel-
led to forsake theyr owne coun-
trei, and wandre about lyke ba-
nyshed men: whiche sayde iewes
euen yet at this day do receyue
the aforesayd bayte of perdition,
wherwith (alacke for pitie) they
shall be stangled for euermore.

The thyrde
degre.

But after that this bayt was so
publyshed and so well known,
that men beinge ware and wyse
wolde no lenger be taken and be
made faste with the hoke, despi-
synge and settyng at noughte
suche maner meates: Then he
put vpon the hoke meate of an
other colour, that is to wyte, the
power and auctoritie of the em-
perours & kynges (as we haue
taught

taught hertofore) accordyng to
the comen prouerbe : whan woꝝ
des can nothyng auayle, thā we
must puke to strokes. But by
how moche the more cruelly the
princes did exercise their tyzāny:
by so moche the more the chꝛistē
fayth waxed stronge and gathe-
red fast rotes. Then dyd the vn-
gracious wylye serpent cast this
in his mynde, by this way I am
neuer the nerer to my purpose,
The kynde of men is constant/
stronge / stedfast / and do stonde
styflye, and wyl not ones be stir-
red & moued out of their place:
I muste take some other way / &
deuise some other policy : seing ȳ
foꝝ all ȳ euer ȳ iewes & tyzantes
can helpe, yet thou arte neuer a
deale the further : now take also
on thy side ȳ disciples & scholers
of ȳ pꝛeestes ȳ serued the idolles,
whiche

The fourth
degre.

(whiche were the philosophers
that had in tymes passed lerned
many thynges of the sayde pree-
stes) and fyrste he perceyued the
Grekes to be very mete persons
for this busynes, as the Atheni-
enses in Boetia / Corinthia and
Alchaia. These philosophers did
ryse agaynst chrysten men, laugh-
yng to scoorne all that euer they
dyd speake of the Natyuitie and
dethe of Christ: bryngyng forth
argumentes and reasons out of
the bookes of the philosophers /
Aristotle / Socrates / Pythago-
ras / and of the seuen wyse men
of Grece / and by craftie and
very subtyl syllogismes, they did
inferre and conclude it to be im-
possyble, that a deed man coulde
ryse agayne from dethe to lyfe.
And what soeuer suche thynges
the chrysten men had put forthe
concer-

concernynge any poynte of our
fayth the Grekes always gayn
sayd & withstode it very subtilye
and wysely wth theyr philosophy/
in so moche that saynt Paule al-
so was moued and styred to say
to the Corinthians in the fyrste
epistle and the first chaptre, But
we do preache Christe, crucified/
to the iewes an occasion of fal-
lynge / & to the Grekes folyshenes.
But yet not withstandyng
whan myracles dyd folowe the
doctrine of the gospel : at the last
they dyd beleue the gospell. And
this disputation & stryfe between
the christen men & philosophers
endured and cōtinued after Chri-
stis ascension aboute the space of
thre hundred yerēs. But yet (to
speake as to the worldewarde)
the christē men must nedes than-
ke in thraldome and subiection/
and

Constantine

and to kepe them selues within
a narrow and strait rowme: for
contempte and despising dyd fo
lowe them (as the shadow folo
weth the bodye) thozugh bany
shemētes / turmentes, psecutiōs,
and dethes. But neuer dyd the
churche of chrysten men stonde
either better or moze blessedly &
prosperously, than in those thre
hundreth yeres. After whiche in
the yere of our lord three hun
dredeth and enleuen came Constan
tine, a good man and a noble, &
a great fauorer & louer of y rely
giō of god, which when he shuld
make battayl agaynst Maxēti⁹
the tyrant, a murtherer of chry
sten men, and a turmentour of
good men, a necromancer, and
the aucthoꝝ and causer of y mur
ther & destruction euē also of his
welbeloued. And whan the sayd
Constā:

Constantine toke great care and
thought for that batayle: it hap
ned hym as he laye a slepe in his
bedde to haue a Dreame or vision
that he was makynge batayle a
gaynst Maxentius, and in the
meane season appered to hym in
the aier a crosse of golde towar
des the east, and whan he asked
and demaunded what maner a
signe and token this was, there
sounded i his eares a loude voyce
sent downe from heuen, saying:
Constantyne in this signe & to
ken thou shalt wynn the victorie.
Anone after he awoke, musinge
foore what maner ymage this
shulde be: and whan it was day
lyghte, he gathered and assem
bled a counsaile of his nobles
and great lordes, by whom he
had pfyte vnderstondynge and
knowlege, that the Crosse is the
sygne

signe and badge of christen men,
whom he did also sende for after
wardes, whiche dyd preche and
telle many thynges to hym of the
holy crosse, and of the christen
fayth, to whom Constantyne the
emperour made answer in this
wyse : If I haue good speede in
my batayle against Maxentius,
so that I do get the victorie : I
my selfe also wyll become a chri-
sten man. And so he dyd, as it
were arme him selfe & his souldi-
ers wth the holy crosse of Christe :
and fyghtyng with Maxentius
he dyd moste valiantly gette the
victorie of hym, & also dyd most
prosperously triumphe. And whā
the Romaines accordyng to the
vsage and custome had decreed
to Constantine pompeuse & roy-
all ornamētes and other thynges
appertaynyng to a goodly try-
umphe :

unphe: he answered and sayde,
These thiges are not due to me,
but to Chryste, & therfore he dyd
sette vp a very noble and goodly
crosse, and was baptised and be-
came a Christen man. Here the
Romane historie, whiche is had
in the .xcvi. dist. Constantin⁹. &c.
doth say that the donation was
made of the Empoure Constan-
tyne, the .iiij. day after his bap-
tisme: whā saint Hierome in the
history called Tripertita histo-
ria, doth recorde, that Constan-
tyne was not baptysed afore the
last ende of his lyfe, and that not
at Rome, as these men do saye,
but in Nicomedia, whiche thyn-
ges do not stonde wel together/
nor agree one with the other.

The Popes lawe in this place
dothe fayne many excellent and
goodly donations and graūtes/
to haue

to haue ben made to the pope of
Rome, þ the rule & gouernāce of
þ hole worlde is graūted to the
pope of rome, & þ the maiestie of
kynges & prynces is subiecte to
hym. &c. whiche thiges do take
no likelihoode or colour at all of þ
testamēt of Cōstātinus. For this
Constantius likewise as his fa-
ther Cōstātin⁹ gouerned thim-
pier of Rome, And after Cōstā-
tinus likewise dyd Iulianus. &c.
This is of truth, he gaue to chri-
sten men licence & leaue to builde
churches, & he adozned the same
churches wth ryche gyftes, and he
graūted libertie to preche the go-
spel in euery place: but he neither
gaue rome, neither yet any other
puince or nation. The old serpēt
toke recourse agayne to his olde
craftes & subtylties, he þpared &
ordened a craftie baite to þ hoke,
reaso

The crafty
polyces &
counsailes
of Sathan.

reasoning thus wth hym selfe, it is
now come to passe, y^e the empour
of y^e Romaynes hath forsakē the
for his capitaine / he is fallen frō
taking thy pte, & from worshipping
of the / y^e ymages of y^e goddes
in the capytalie house do decay,
& are troden vnder the fete /
they^r temples are shyttē vp & do
fall down to ground / thus shalt
y^e do trustyng to y^e help of philo-
sophers, y^e shalt so we false sede
into y^e felde of y^e scryptures, y^e is
to witte, puerse & wronge vnder-
standing, so y^e the vnite & cōcord
of christen men may be broken in
sondre into diuerse ptes, & by the
reason therof, they^r faith shal be-
gyn to waxe weake, to faile, & to
be suspected & mystrusted, & then
shall thy goddes ryse vp againe /
and so the hooke beinge couered
with this bayte, a certeyn priest
amonge

Herelyes
dyd sprig of
philosophy.

Arrius.

amonge the christen men dyd deuoure and swalowe it in, whose name was Arrius, a grecian in Alexandria of Aegypt, whan he fortunèd to rede that place in the xiiij .chap . of Iohn : Pater me maior est, my father is greater than I : he toke therof occasion to teache a dyfference in the most blessed Trinite, saynge that the father is the greatest, and moste puissaunt of all / and that nexte to hym is the sonne, but inferioꝝ and lesse thā the father / and that last of all foloweth ꝑ holy goste, the least of all in the Trinitie .
Plucke vp your eares, and listen o christen men, howe full of wonderfull fraudes and gyles ꝑ olde serpente is, by whiche he wolde breake ꝑ corner stone of the true christen faythe : in what wyse he hath imagyned and ordered all thynges

thynges from the begynnyng of
þ worlde, to thētent þ we shulde
neither beleue God, nor trust in
hym. Thou Arri⁹, why dyddest
thou not also rede that texe in
the .x. of Iohn, Ego et pater su-
mus, I and my father be bothe
one: And like wise whan he said
to Philippe, Qui uidet me, uidet
et patrem, he that seeth me, seeth
my father. And what other thig
dyd deceyue Arrius the p̄est, &
brynge hym in to errour: than
the phylosophyes: whyles he
wolde measure & iudge the holy
scripture by Aristoteles lernige:
Lyke wyse as euen these days o-
uer many mē do, the more pitie.
This Arrius dyd drawe after
hym a great flocke of disciples &
folowers, whiche dyd extolle &
magnifie him for a newe god, by
the reason of his doctrine. For
those

those thinges, which he taught,
he dyd fortifie & strengthen with
many philosophical argumētes
and syllogysmes, and also with
many examples. But than that
olde Leviathan dydde treade on
roses, and was not a lyttell well
appayde, after that he sawe this
inuētion and deuise of his to go
forwarde, and to come well to
passe: that the chrysten men dyd
disagree and were at variance a-
monge them selues. For bothe
Constantius dyd consent & agre
with Arrius, and also many ex-
cellent bysshops, as Eusebius in
Nicomedia, a citie of Asia the
the lesse: For in it and in Thracia
and in Achaia, and in Macedo-
nia, al philosophers welnere did
springe by and begynne, whiche
did reigne there in scholes by the
space of many yeres, cōtinually
from

from the tyme of Daris, þ kyng
of Assyria and of Medea, & these
philosophers dyd beleue nothige
elles, but only that, whiche rea-
son dyd teache / and leade them
vnto. In this sayd tyme þ good
and wel lerned man Athanasius Athanasius
was promoted vnto the bisshop
ryche of Alexandria / whiche toke
vpon hym to shewe the veryte &
trouth to Costantius. But what
busynes had than the olde Leui-
athan : what craftes and subtile
gyles wrought he than : He pro-
ued false accusers / whiche dyd w
false lies so accuse that good and
well lerned byshop Athanasius
vnto thempour Constantius /
that he was so far broughte out
of fauour w the sayd empour / þ
he dyd a longe season seche mea-
nes & occasions to put Anatha-
sius to deth: but thede & profe of
thyng

The begyn
nyng of he-
cespes

thynges dyd full well declare and
shewe his innocency. For Arri⁹
within a lytle whyle after dyed
a shameful dethe/his entrelles &
guttres fallynge from hym in to
a priue or sege / in the Synode
of Nece / as afterwardes the a-
forsayde Athanasius in the citie
Treueres openly dyd expresse / &
put in writyng vpon the psalme
Quicunq; vult. So whan the
olde dragon had drawen to hym
this fysh hangynge fast on the
hoke / he p̄serued and kepte the
bayte to begyle & take moo with
all, bicause he saye that ther was
a great multitude of Arrianes /
whiche pyckynge out dyuers and
sundry textes of the scripture, did
season them with theyr t̄rothe of
the philosophies / & couer them
with a disceytfull coloure, and
fastnyng e them on the hoke / dyd
take

take many vnpꝛofytable fylshes
nothyng apperteynyng to the
vessell of saluation/as Macedo-
nius/Mestorius/Eurites/Si-
mon/Valentiniane donatus.&c.
In processe of tyme aboute the
nombꝛe of.lxxviij.of suche vnpꝛo-
fitable fylshes,as it were y firste
draught/dyd swallowe in y bayt
and the hooke withall. Hereof
sprange so great dissentions and
stryfes amōge chꝛisten men,that
the holy fathers and byshoppes
were fayne to take exceedig great
labours and paynes in disputyng
and wꝛytyng agaynst errours &
heresyas/as Anastasius/Euse-
bius/Hilarius/Cirillus/Dama-
scenus/Ambrosius/Hierome/
and Augustine.&c.

This dissencion and diuerse vn-
derstondyng of the scꝛptures,
lasted and endured in certeyne
places/

places, about the space of. viij. C.
yeres. And who soeuer is desy-
rous to see the steppes & tokens
of the newe goddes, and of the
newe faythe by name, lette hym
rede the decretalles in the .xxiij.
cause and y^e thyr^d question Qui-
dam. & c. In suche maner dispu-
tions occasyon was offered to
good & worshypfull fathers, by
subtyll and crafty obiections of
philosophy, to take in they^r han-
des whatsoeuer maner weapōs,
to cast forth agaynst them / al-
though they were otherwhyles
vnylike & not agreing to the holy
scripture. But yet for asmoche
as they dyd it full sore agaynst
they^r wylles, and dyd fyght of a
pure and a good faithfull mynd:
they were promitted and suffred
to retreate, and call agayn suche
thynges as they^r wo^rkes do suf-
fici-

fyntently wytnesse and recozde.
wherfore saynt Augustyne sayd
not vnwysely, other mens woꝝ-
kes (sayth he) I do so rede, that,
be they neuer so excellent in holy
nes and doctryne / yet I do not
therfore thynke they sayenges
true / because they dyd so say and
thynke : but because they haue
ben able to perswade it vnto me
to be true / by þe canonicall scrip-
tures / or els by probable reason.
Ungracious and cursed Lucifer
cōtinually trustyng after heuen-
ly honour and worshyp / styll cō-
passed and dyd cast all polycyes
and craftes to & fro in his mynd
and lefte no waye vnassayed, ha-
uynge his mynde stedfastlye set
vpon all the state of chrystē men,
and well auisynge it / he pceyued
and marked theperours makynge
warre amonge them selues / and
other

The offyce
of y^e byshop-
pes in olde
tyme,

other prouinces : by the reason
wherof they had ones fallen a-
gayne from the faith of Christe /
A myght litle gyue theyr mynde
to holy scriptures : whiche the
byshoppes dyd studie / all other
thinges despised / preaching the
gospell in pouerte / neither was
the byshop of Rome any thyng
elles at that tyme, than a pastor
or herdes man / not a kynge and
lord / as he is now / and so lyke
wyse in other cities also, the bi-
shoppes dyd exercise the office of
sheperdes / they had not the do-
minions and lordshyps / and the
gouernance and rule of y^e world
nor dyd not seke their owne ho-
nour and lucre : they taught the
people the kyngdome of God /
they comforted & cheryshed pore
folkes. For at that time the peo-
ple dyd mynyster & gyue to them
theyr

their necessities, and also money
to be distrybuted amonge pooze
and nedye folkes, accor^dyng to
the exāple giuen by the apostles:
but of the great & noble estates,
& of y^e Dukes and lordes they had
many iniuries and persecutions
done vnto them / & they submyt-
ted them selues / sufferynge paci-
ently all aduersyte and trybula-
tion for the name of the lord.
But the comē people with great
fidelite confortynge eche other /
as euery place was most in quiet
and tranquillite : so thither they
did most assemble & gather them
selues together. As for example
in Aegypt / where saint Antony
dyd wyne many dysciples vnto
Christe / the christen people swar-
myng ther so thicke / that certen
thousandes of men and women
dyd in that place lyue a lyfe accor-
dyng

The decay
and fall of
the Romaine
Empire.

Dyng to the heuenly philosophy,
that is to wyte, accoꝝdyng to the
gospel in mortifieng of the fleshe
as saynt Hierome dothe witnes.

In those dayes in þe yere of our
loꝝde .CCCC.lxxvi. and after,
the Emperours styll makynge
warres (foꝝ by destiny thende of
the Romaine Empier was then
nere at hande) the famylies and
lynages of the sayd Emperours
were destroyed and plucked vp
by the rotes, and there was a ca
pitayn made gouernour of Rome
called Orestes, whiche had gyue
this honour to his owne sonne/
that he shulde be called not Au
gust⁹ (which was the ppꝛe and
true name of the emperours) but
Augustulus, which was as you
wolde say / a smalle encreacer of
thempier. Foꝝ the olde Romaine
Cesar thēperour of the west pte,
that

that is to wite, of Rome / of Ita-
lie, of Fraunce / of Germany, was
thrust from þe emper / and in his
stede Iulius the emperour of
Constantinople, had set Orestes
one of the senatours bloud / and
had made hym captaine & gouer-
nour of Rome / whiche dyd sub-
stitute & make his sonne Augu-
stus gouernour of the citie after
him selfe, and so the noble citie of
Rome / whiche somtyme was la-
dy and maistres of al the world /
dyd serue vnder a captayn wout
any Romane Emperour. Then
rose vp a prince beyonde the boz-
ders of Hungary (as I suppose
out of walachia) whose name
was Odoacer Ruffus, whiche
w a gret armie assēbled, toke his
iournay straight toward Rome /
agayst whō cam forth þe captain
Orestes beinge also armed wth
his

The decay
and falle of
the weste
empire.

his legions / to mete with hym /
and to withstande hym : but at
the fyrst syght of valiant & bolde
Odoacer, he fled to wardes Pa-
pia. But Odoacer Ruffus pur-
suinge fast after hym, layed siege
to the cytye / and wanne it by ba-
tyle / and slewe Orestes. And
afterwardes walkyng to and fro
throughtout all Italie / makynge
haucke and great destruction in
all places where he went / when
he founde none enemy that durst
wstande hym, he wente strayght
to Rome to make warre vpon it /
and in cōclusyon was aduaūced
by the swerde to the Empier of
Rome, and dyd gouerne it after
his own pleasure / and as he lyst
hym selfe / And this is the decaye
and fall of y Romane Empier .
In the yere after the bieldyng of
the Citie of Rome. M. CC. xix.
and

and after the natiuite of Chyſte
CCCC.lxx. after that Odoacer
had reigned at Rome. xiiij. yeres
amonge other prouinces and re-
gions / which were tributarie to
the Romanes, Fraunce also was
one, and after certeyn yeres whā
the Romanes dyd requyre try-
bute / the frenche men dyd rebelle
and dyd trie the matier with the
Romanes by batayle : wherin y
Romane hoſte beinge ouercome
and dzyuen out of Fraunce / the
frenche men dyd electe and make
a kynge ouer them ſelues, one
Pharamundus / and in lyke ma-
ner y other puinces also / which
afoze tyme did belōge to the Ro-
manes / dyd nowe one and then
another create kynges of theyre
own / forſakyn the citie of Rome
from the yoke of obedyence. Of
of which ſayd city withdrawing
them

Rome torne
ned into a
praye.

them selues by lytle & lytle / they
were theyꝝ owne lordes / all ser-
uitude and subiection clene sha-
ken of . For as Odoacer hadde
wonne and gotten Rome by vio-
lence and stronge hande : euen so
lyke wyse was it taken again fro
hym / for he was slayne of The-
odoricus of the Gotthes / so the
the noble and famous Citie of
Rome was made a praye to all
oute tyrauntes and nations : e-
uen so as the citie of Melayne
hath ben in our days, wherof at
one tyme an Ungaryan / at an o-
ther time a Greciane / at another
tyme a Gotthiane / and within a
lytle whyle after in Armenyan
hath had the rule & gouernance :
he that is most myghty / & can do
most wth weapons & gūnes, is ne-
rest it & most set by with them.

There is not one worde in any
wyꝝ

wrytyng, that the pope at those
days did desyre Rome or that he
made any warre at all / eyther a-
gaynst Rome, or els against any
other nation, he had hydde hym
selfe in a corner in pouertye, and
aduersyte, lyuynge by his owne
soyle and moisture. But in þ yere
after the incarnation of Christe
fyue hundred and .xix. Iustinius
themperour, a very good man / a
Gotthiane, dyd gouerne the citie
of Constantinople, which calling
for the the bysshops from the cor-
ners, wherein they laye hydde as
banyshed men / dyd shewe towar-
des them great beneuolence &
fauoure. After whom succeeded
Justinianus his systers sonne / Justiniane.
whiche was so great a louer of
iustice and rightuousnes, that he
dyd gather together all the con-
stitutiōs of þ Roman empours,
and

and dyd set them in order / which
vntyll this daye we do calle the
Cittie or thempourous lawe .
This Justinian consyderynge
the ruynes and decayes of þ Roman
empire / dyd recouer agayn
certeyne prouinces from the ene-
myes of the Romanes, & so dyd
set vp agayne the Roman Empire /
whiche for the moste parte
was decayed and fallen downe /
and he dyd also bield goodlye
churches in the honoure of god,
specially at Constantinople / en-
rychynge them with great trea-
sures and ryches / addynge also
therunto yerely meate & drynke
and clothe to þ mynysters of the
same. This thyng dyd encozage
the bysshops & prestes / and they
began to take harte agayne / and
to be cherefull & glad, al though
tes and cares clene caste awaye.

At

At this time the bishop of Rome
called Agapitus was sent to the
emperour bi Theodoti^s to make
peace and vnite, al discordes and
debates layde apte. Agapitus
bylshop of
Rome.

This Aga-
pitus was so holy a mā, that as
he entred the gates of Constan-
tinople / a certayne blynde man
receyued agayne his syght : whi-
che thynges were done in y^e yere
of our lorde .CCCCC. xxx. nei-
ther coulde than the newe God
Lucyfer leaue vsing of his frau-
des and craftte gyles. About the
yere of our lorde fyue hundred &
lxxx. Gregori^s Magnus y^e fyrst
of that name was made the bys-
shop of Rome, y^e fyrst emperour
also then beinge of the Grekes /
one Maurice a Capadoctane.

Gregory
the 1st.

At that tyme the ryches of the
bylshop of Rome beinge wel en-
creased, the olde serpent brought

¶

forth

forth his hoke agayne / styrryng
mouryng entyng Maurice, that
he shulde deadely pursue Grego-
rie, & that all the other bysshops
also shulde be in great contempt.
But whan theemperour continu-
ed and hylde on styll to hate ho-
lye Gregorie : the prouidence of
god graunted vengeaunce to be
taken vpon hym, that is to wyte
that he was take of Jocas, whi-
che beheding Maurice, dyd after
wardes hold y emper him selfe.
This Gregorie the fyrst was the
last byshoppe of Rome that dyd
folowe the steppes of the mar-
tyres and apostles, in lyuynge
and doctrine. And albe it that
from the reigne of Constantine
the bisshops of Rome had dayly
encreased more & more in riches,
and had not any lenger all of the
ordered and ledde al theyr lyfe so
straight

straightly & perfectly accordyng
 to the rule of the gospel as they
 had don afore that tyme, but de-
 clyned & fell downe by lytle and
 lytle from the gospel to ceremo-
 nies, makynge and publishinge
 one lawe after another: yet had
 they but tollerably chaūged the
 selues vntyll the tyme of Grego-
 ry, after whom they dyd vtterly
 close and shytte vp y^e gospel boke
 breakyng in by salutations into
 the courtes of princes opely, as
 folowethe. In the yere of oure
 lord. MCCC.iii. Jocas a man
 borne of a lowe stocke and degre
 but a valiant man of armes and
 a doughtie warrier, was fyrst in
 seruice with the capitayne & go-
 uernour of Rome, and afterwar-
 des beinge elected & chosen Em-
 perour in the tentes, was a cruel
 tyrant. In y^e seconde yere of his
 reigne

The fyrste
 degre of idol-
 latryc.

reigne deceased out of y^e worlde
the holy father Gregorie: which
is accompted and rekened one of
the .iiii. Doctours of the churche.
But than the olde Dragon dyd
garnyshe his hoke with a bryght
bayte by this crafte, The laufull
emperour was residēt & had his
seate in Constātinople. But yet
neuertheles he hadde chosen and
taken to hym selfe a ptener and
felo we, whiche shulde occupye &
gouverne the kyngdome and Em
pier of the west parte (as Rome,
Italye / Fraunce / Germanie) the
perour of the westpart then be
inge slayne, as we haue sayde be
fore, & dꝛyuen out, so that Rome
was set out to rauyne and rob
bery vnto euery man, & the nati
ons dyd ransake away what so
euer thinges they myght. In the
meane season ryches grewe and
encre

encreased to the byshop of Rome
but not regions or peoples / but
as it happeneth other whyles in
treasures of money. Therfore
than began the spirite of the go-
spell to kele and waxe faynt in
hym : bicause that the byschope
of Constantinople dyd pzeferre
hym selfe afoze the byschope of
Rome, to whom forthwith the
olde serpent did pzoferre and re-
che forth a bayte, which he had
pzepared and made redy befoze
foz the same purpose, (y bysshop
then was Boniface the thyrde of
that name) with this maner co-
lour / what : wylt thou alwayes
lye styll in misery & in cōtempte :
Rome is the hed citeye of a'l the
wozrde, it is a foule shame and
rebuke to the, that thou thy selfe
art not also called y hed bysshop
of all other : whiche name sholde
moche

Boniface
the thyrde.

Howe the
name of
pope fyrste
beganne.

moche more ryghtfully agree &
belonge to the, then to the patry-
arche of cōstantynople. The do-
mynyon and empyer of Rome is
chaunged, and thou thy selfe art
not in so lowe a condycyon and
estate oꝛ degre among the mper-
ours / as thy pꝛedycessours haue
ben. The hoke of this pryde to-
gyther with the bayte dyd Boni-
fati⁹ vtterly swalowe in sleynge
to the frendship of the emperour
Jocas, to whom he made instāte
request and pꝛayer foꝛ the pꝛeue-
lege, ꝑ the bishop of Rome shuld
be ꝑ highest of all other byschop-
pes / that is to say, that he shulde
be pope oꝛ father of fathers / and
that the chyrche of Rome shulde
be hed chyrche of al other / which
thynge albeit that it was longe
and moche adoo, ere it wolde be
graūted: yet foꝛ all that thꝛughe
unpoꝛtune

importune request and prayer he
opteyned and brought it to passe
at the last, that Jocas dyd cōsent
to the sayd pryuylege. But this
thinge do y^e Popes now a dayes
wysely dyssemble, and speake no
worde of it at all, cryenge out y^e
the pope is the greatest of all bis-
shopps, and the chirche of Rome
hedde aboue all other churches:
and that by the ordenāce of god
immediatly, as they do say in the
xxij. Distinction omnes &c. why
or for what cause then was the
donation of Constantine forged
by whiche the bysshopyche of
Rome, shulde be aboue all other
bysshopyches / and raigne ouer
them al: as they haue it in theyr
Decrees in the .xc.vi. Distinction,
Constantinus &c. The Roma-
nistes do saye euen what soeuer
they lyst of theyr own priuileges
and

and do put into their lawe what
so euer thyng smyteth into theyz
braynes, and cometh in to theyz
mynde: but yet no man durst be
so bold to say against their lawe,
onles he wyll be contented to be
called bi that terrible name of an
heretyke, as it is decreed in the .x.
and .xij. Distinctions, and also
in the distinction, Sic omnes.
et cete. This bayte of glorie, as
I haue sayde, dyd Boniface the
pope deuoure and swalowe in.
But whether this thyng be cō-
formable and agreeynge to the
gospel of God, lette other men
iudge: and this same hoke dyd
also catche and drawe al the bys-
hoppes that haue succeeded the
sayde Boniface, so y it is made
a lawe, yea more ouer a deuyne
lawe, vnder payne of commyt-
tyng deadely sinne. who so euer
shulde

shuld haue othet opiniō oꝛ shuld
thynke othet wyse of the prima:
cye oꝛ pꝛeemynence of the bys:
shop of Rome: and hereof came
the name of the most holy father
the pope/and so they fondly fra:
med þ̄ scripture, tu es Petrus. &c.
thou art Peter to the pꝛiuileges
of the emperours/and of bothe
these they made them selues a
diuynelawe. Oh what a strōge
and myghtye Idole, and a newe
god, dyd then sprynge vppe and
begynne: For this name hadde
neuer any byshoppe of Rome a:
foze that tyme. But when the
fyar of contempte and pouertye
was quenched and put out/ thā
dyd ryches, and slouthfull ydel:
nes brynge forth the suche maner
frutes, as we do se remaynyng
stille euen at these dayes.

Here begā
the name of
most holy
father the
pope.

Boni:

Bonifaci⁹ euen then forthwith
vsurped the tytyle of Pope, wy-
tynge hym selfe, Boniface the
thyrde of that name, greattyste
bischop, and he gathered a coun-
sell at Rome of y other bishops
and preestes / in whiche counsell
he decreed, that from that tyme
forward, the pope beinge elected
of the preestes & the people, shuld
be of the same strenght and aucto-
ritie, and of as great reputation,
as if he had ben also confirmed
by theperour / which Decree was
cleane repugnant and contrarye
to the olde vsage and custome of
the emperours, and agaynst the
auctoryte of confirming the bys-
shops, whiche they had vsed fro
the fyrst begynnynge y emperours
became christen. But Boniface
after he had obteyned and goten
the priuilege of theperour, y he
myght

myght call hym selfe pope : this
recompence he made to Cesar to
acquite hym his kindnes withal,
he dyd pꝛyuely derogate and mi-
nysh the themperours maiestie and
pꝛerogative / and pꝛesumed to be
loꝝde and ruler ouer the same em-
perour, of whom afoze, as of his
loꝝd & emperour, through hūble
petitiōs and lowly requestes, he
had obteyned the pꝛyuylege of
pꝛimacy and pꝛeeminence aboue
other bisshopps / howe be it ney-
ther he hym selfe, noꝛ a certeyne
mayny of his successours durste
be so bolde, as to put this Decree
openly in execution and vse : by-
cause at that tyme the emperour
had set a captayne and deputye
vnder hym at Rome, one of the
Senatorie stocke, by whose ele-
ction and approbatiō the popes
were created and made. But yet
from:

The begin-
ning of ma-
homettes
sect & belcfe

from thens forward þ popeſ dyd
ſo beare them ſelues, as thoughe
by ryghte they were ſuperiours
to thēperours, without whoſe
helpe they dyd what ſoeuer thig
they myght: teaching byſſhops,
that they ſhulde obeye the pope/
rather than the imperour. Yet is
there one thing, that thou maiſte
compare and matche to this ſo
paſſinge and outragious pryde.
For not lōge after Jocas beinge
ſlayne, whiche had graunted ſo
great pryvileges, to the vicar of
Chriſte, ſo humbly and lowly re-
quyringe and beſechynge hym.
Heractius was made imperour
in the yere of our lord ſyre hun-
dred and twelue, at which tyme
the newe ydole in very dede and
the newe god Mahomet an Iſ-
maelite dyd ryſe / whiche hadde
byelded and ſet vp a newe fayth
and

and belefe, in which the Turkes
do lyue. After that the fyrst new
god Lucyfer had promoted and
put forwarde his cause so farre
forthe, that he had gotten one a-
monge chriſten men / which dyd
take vnto hym ſelfe the name of
higheſt biſhop, and the greateſt
lorde of all men : the ſayde Luc-
fer was wel apayde and proude
therof, and thoughte this in his
mynde: Thou ſhalt procede and
go further fourth yet, ſeing that
thou haſt thus broken the hedge
and lept ouer it, he caſt forth his
olde bayte well ouerlaped with
gyles, afore the pope Conſtan-
tine in the yere after the natiuite
of Chriſte ſyre hundred. lxxviij.
whiche bayte he gredyly ſwalo-
wyng in, dyde deſyre moo pri-
uileges to be confirmed of Ju-
ſtinian themperour of Rome /
the

the thyꝛde of that name, (not of
hym that made the Ciuile lawes)
by which thinges it is easy to p-
ceyue, by what meane þ̄ so great
holines hath sprongen & growē
vp. And so the popes of Rome
felle from the holy scripture, ta-
kyng so great a name vnto them
selues, and takyng also the chefe
rule in all matters and busynes/
and the chiefe seates and moſte
honoꝛable places, and beganne
to ioyne amytie and frendshyps
with pꝛinces & emperours, and
learned to visiſite theyꝛ courtes/
entermedlyng and making them
selues to do with al matters and
causes / that were to be treated
of this partie and that partie /
growynge also and encreasynge
welfauouredly in poſſeſſiōs and
ryches, whiche maner of lyuyng
endured and contynued by the
space

space of one hundred yeres. The
miscellaneous & cursed feede toke
great ioye and pleasure, that his
fleyghtes and craftes dyd go so
royally forwarde. For within a
lytle whyle after, about the yere
of our lord seuen hundred and
eyghte/the Emperoure Leo, the
thyrde of that name, a Syriane
borne/deposed the patriarche of
Constantinople, whiche was a
Germaine borne, and dyd substi
tute in his crowne Anastasius.

Then the pope Gregory y third
brake forth, and wrote to them
perour, that he shulde restore the
Germaine to his olde honour
agayne, which thyng, whā Leo
themperour wolde not do, Gre
gorie after the counsell of y olde
serpent dyd moue and perswade
all Italie that they shuld forsake
themperour (but not accordyng
to

The fyrste
dissentio of
the pope &
thempour.

to the sample of the olde popes,
whiche lyued after a lowe sorte /
whom also he dyd excommunicate
to thetent & purpose / y whyles
the emperours dyd kepe warres
amonges them selues, the emper
myght falle in to his handes, for
asmoche as he was of gret name
amonge the prynces. The olde
serpent strayghte way without
any delay annoynted bayte, and
put it vpon the hooke, to caste it
forthe agayne : (for this was all
his trauayle and labour, that if
he myght not suppress and hold
vnder the faythe of Christe, yet
at the leaste wyse that he myght
by some maner, what so euer it
were, entangle and trouble it) he
gaue this counsaile to the pope :
and dyd put these thoughtes in
his mynde : In as moche as the
laufull Romane Emper is de-
stroyed /

stroyed, and euery stranger from
euery parte of the worlde dothe
breake into it, makynge hym selfe
emperour at Constantinople / &
setting here ouer thy necke some
of the Senatozie bloude : why
dost thou not put thy lyfe in ieo-
perdy, that thou mayst not only
haue the name of greatest, but y
thyng also with ail : Rome shall
be thy seate, the myster shalbe at
thy pleasure, to whome soeuer it
shall lyke y to gyue it. After Leo
thempour succeeded Constantine
his sonne, a very tyzannous per-
sone / vnder whome Dypine sent
embassadours from Fraunce vn-
to the pope in y yere of our lord
seuen hundred .x.lii. and the pope
lykewyse agayne of his parte /
layenge theyr wittes together,
and brennyng craftye counsailes
betwene the, that pope zacharie

The fyrste
breaKing in
of popes in
to kingdōs.

¶

shulde

shulde take certeyne power & auctorite vpon hym, & so depoynting the olde kynge, he made Pyppe kynge of Fraunce / with the fauour and consent of the prynces to the same / and this Pyppe is rekened the fyrste kynge of that lande, made by the benefyte of the pope, as the popes lawes do recoorde in the .xi. cause, the fyrste question, De quidam. The next yere folowing, the pope zacharie beinge deed, Stephen the secōde was substituted in his place.

This Ste. will yf to vse his power whan kynge Astulphus did molest and disease him in Italie, he dyd forthwith call vpon Pyppe & met hym certeyne myles of the waye, beseechynge hym to gyue ayde & defence to y^e churche of Rome: for he had leuer to be a confessor then a martyre / thyn-
kynge

kyngge it ynoughe, yf he dyd by
that title breake in to heuyn.

Then þ olde wycked deuyll toke
no moze thoughte, thynking his
matier in good case ynoughe, af-
ter that he had made the trewe
kernell of the chriſtē diuinite cor-
rupte and fautye. For thoſe mē,
whych in tymes afore paſſed,
were the moſte ſtronger pyller of
all chriſten men, in contempte &
martyrdome: now beinge alie-
nated and turned from the holy
ſcriptures, had taken vpon them
worldely & earthely buſynelles /
of creatyng eperours & kynges /
of drawyng kyngedomes and
lordſhyps vnto them ſelues / ſe-
chinge and goyng about to get
royall & proude tytles, offeryng
forth their feete to be kyſſed / & þ
no buſines ſhulde be brought to
an ende without þ pope, whiche
dyd

Dyd threaten vengeance and punysshement vpon his ennemies. And so the deuyll being free and voyde from all thoughte & care/ neded no lenger to walke aboute as a rampynge lyon / of whom Peter speketh : for he knewe wel ynough that saying of y^e gospel. No man can serue two lordes & maisters, and also that sayinge of Paule, No mā that warreth on goddes parte / doth entangle hym selfe wth worldely maters or busynesses. And y^e olde Sathan was excedyngly gladde garnysheynge and preparyng his bayte more gayly, and castyng it forth agayne before the new god to be deuoured & swallowed in of him, and his deceipt and gyle was so contriued, as I haue made mention a lytle here before. In the yere of our lordē seven hundred
and

¶.ii. whan there reigned kynges
in Fraunce by title & name only,
the parlyamēt (as it is also euen
to this day) determynynge al the
causes of the realme: the pope
dyd somewhat make the heed of
Fraunce to bowe downwarde/
at whiche tyme ther reigned kyng
Hilderike of noble bloude, of the
auncient famylle and stocke of
Merouenge. But Pyppe the
graund father of great Charles
otherwyse called Charlemayne,
was the gouernour and ruler of
the realme, in whos roume, after
his deceasse, succeeded his sonne
Charles, whiche also was a go-
uerner & orderer of y realme, no
thyng lesse than Hylderyke (as
the which was sprongen of roy-
all pgeny) the kyng of Fraunce,
I can not tell with what faythe
and trustines Charles was ouer
seer

seer and ruler of the realme : but
this is plaine and vndoubted, he
had þ pope of Rome fauourynge
& leaninge to him. In the meane
season dyed Charles, leuyng be-
hynde hym thre sonnes, Charles
mayne, Pyppe, and Grypho.
Charlemayne had opened & sho-
wed his mynde to Pyppe, that
he purposed to entre in to religiō
and was in dede made a monke/
so by the reason therof, occasyon
was opened to Pyppe of inua-
dyng the realme, vnder the cloke
and pzetence of administratour
and gouernour, Euen yet Hilde-
rike yet beinge a lyue, Pyppe
thrust yge after the regal digni-
tie dyd ioyne him selfe to þ pope,
and the pope agayn ioyned hym
selfe to Pyppe, moued bothe of
them with theyr owne pryuate
and singuler profyte, Pyppe
ther

therfoze (conſyde here & marke
wel in the meane ſeaſon the gyle
and craft of the olde ſerpent) Did
ſede ouer to Rome one Burcard
the byſhop of Herbiſpolis / with
a chaplayn alſo of his owne, cal-
led Fobzard⁹, vnto the pope za-
charie, to haue his anſweres and
counſayle concernyng ſuche ma-
ner demaundes & interrogations,
whether of the two were moze
woꝛthy to be kynge, he that dyd
beare all the burthayne & charge
of the realme, oꝛ elles he whiche
beinge free from all cares & buſy-
nelles of the realme, was kynge
and gonernour onely by name.
vnto which thinges, zacharie by
the inſtructiō of the deuyll made
anſwere and gaue ſentence: that
it was moze pꝛytable and beho-
uefull that he ſhulde be named
kynge, whiche by his dyligent
care,

The coun-
ſayles of ſ
pope againſt
Hilderike.

care, dyd ordre the matiers and
busynesses of þ realme, & whiche
toke vpon hym all the labours &
paynes, (which is the very office
of a kyng:) than the other whi-
che was an ydle kyng onely by
name. whiche sentence the pope
had lerned of his owne lawe in
the .xxii. cause and the .v. questiō.
Si quis conuictus . &c . whan
Bipine the minister had pceyued
and founde so great fauour, and
sawe so great a wyndowe ope-
ned, and so great an occasyon gy-
uen to hym self, for to inuade the
realme: he cōceyued in his mynd
a purpose to wyne by force the
regall maiestie, whiche enterpri-
ses were deceyptes and gylts a-
gaynste the naturall and lafull
lorde of Bipine and kyng, that
is to wete, Hilderike. For he (euē
so as it is seen now a days) was
gouer-

gouernour of the realme, by a cu-
stome fet and broughte agayne
from the moſte auncient kyngeſ
deſcending of Meroue. Suche
maner power had the pope ney-
ther graunted to hym by Chriſt,
(whiche wold not deuide the pa-
trimony betwene ſ. iij. brethren)
neyther yet by any other man, I
meane that he might gyue a diſa-
greynge ſentence and iudgement
for the ſeruant, againſt the lord
myſdemynge no ſuche maner thiſ:
but the olde ſerpēt had his playſ
and paſtymes, & they came lucke-
ly to paſſe, and to ſuche ende as
he wolde haue them. And ſo (as
we haue ſayde) Pipine cleued to
the pope, and the pope alſo to
Pyppe / ſechynge defence and
mayntenaunce of his owne po-
wer / (as lyke alwayes retoyſeth
and is glad of lyke, and there is
no pot,

Proverbes

no pottle, but it fyndethe a mete
couer) but there was neither ex-
ample / noꝝ lawe, foꝝ it / that the
pope shuld make kynges. wher-
foꝝ he dyd turne hym selfe to o-
ther subtylties and craftes / he
purchased and gatte to hym selfe
and Pipine, the amite and frend-
shyp of many of the princes of
Germanye, and lyke wyse of the
people of Fraunce. ꝑ they shulde
cōsent therunto, and so was the
barlay brothe (as we say) brewed,
that the Pope myghte take the
swerde of his power / aduaūsing
Pipine vnto the regall dignitie /
accoꝝding to the tradition of the
holy lawes in the .lxxx.viii. Dist.
Ep̃us. ꝛc. Good loꝝde after that
the true, and good, and the olde
kyng Hilderike had vnderstan-
dyng and knowlege herof. what
shuld he do: foꝝ al thynges, both
whiche

whiche were to be done, & which
were to be lefte vndone / were in
the handes & powere of Pipine /
as orderer and gouernour of the
realme / whā the very good king
dyd monyſhe Pipine his myny-
ſter and put hym in remembꝛāce
of his pmeſſe that he had made,
and of the othe that he had takē :
then braſt forth the holy father
pope Stephen (whiche ſucceded
zacharie) and dyd aſſoyle Pipine
and diſpenſe with hym for al the
othes whiche he had made, and
the faythe / whiche he had gyuen
and promyſed to the olde kynge
Hilderike : and not onely he dyd
this to Pypyne, but alſo he dyd
the ſame to all other pnces, whi-
che dyd cōſent vnto the makynge
of Pypyne kynge, and the verye
good kynge Hilderike, they dyd
thruſt into a houſe of relygion .

The power
of the pope
more then
herbenſwe

The pope a
newe god .

Ther

Joba. vi.

Therfore lyke wyse as Chylste
did refuse and flee from the kyng
domes of the worlde, and the a-
postles dyd despyse and sette at
nought the honour of þ worlde,
and the olde holy bysshops dyd
fyghte with the holy icrypture,
wyllyngly and gladly sufferynge
dethe for the trouthes sake : So
at this tyme þ bysshops of rome
with open face did boldly breake
in to all the worlde, sechinge the
highest honours and the ryches
and power of the worlde, yea v-
surping also the heuenly power,
agaynst all þ cyulle lawes made
by themperours, agaynst all na-
turall, and also agayst all diuine
lawes, in that he dyd by fraude
depose þ laufull & natural kynge
from his seate (whom they sayn
to haue ben vnpfyttable to the
realme : & what maner of folkes
be

be they:) & also in þ he did asfoyle
and lose the othes holely made, &
the faith & true allegiance pmy-
mysed. what moze pfecte ioye &
pleasure, thynkest thou coulde
haue happened vnto the olde ser-
pent: than this mater broughte
luckely to passe: Howe be it the
Þope hath a colour of this po-
wer and auctozite in the holy ca-
non law in the .xxvij. Distinction
Omnes. &c. The firste new god
Lucyfer was of good confor-
te and courage bpō the setting bp
of the temple & of the newe god,
in comparyson of whiche temple
that sumptuous and gorgyous
temple of Diana was in a ma-
ner nothyng, but he wolde also
receyue and beare aweye the fru-
tes & trybute of his labour (for
thempier of Rome was plucked
bp bi the rotes, & clene destroyed,
the

the citie of Rome was become þ
Popes seate / whiche reioysedde
greatly, & was proude in spirite,
that he was comē into the place
of so great an emperour) he toke
agayne Astulphe kyng of Lum-
bardie, which did warre against
the pope, and dyd soze bere hym
for that he dyd so by lytle & lytle
take awayne of the lordshyps ly-
enge nere vnto the citie of Rome
with the iniurye of the pope.
wherfore Stephen the pope did
desyre Pipine of ayde and helpe,
and þ he wold defēde his goods
and the prouince from the kyng
Astulphe, so Pipine dyd on his
harneys, & went to Rome with
the Pope, (whiche was comen
his owne selfe vnto hym for suc-
cour) & dyd dryue out Astulphe
from Rome. At whiche tyme Pi-
pine did graunte vnto Stephen
Rauenna

Rauēna and certeyn other cities as a gyfte. In the meane season, whā Pipine was thus ordeined and made kynge of Fraunce, by the power of the Pope / and the fauour of the people : ther reygned at Constantinople Leo the fourth Romane / and as moche as Fraunce grewe and encreased : so moche dyd y reigne of Rome / and of thēperours, minythe and decaye, all obedience at Rome / being clene extincte / & no laboful Emperour gouernynge Rome, where as in olde tyme of aunciēt custum there had ben lordes and rulears. Now the pope had founde mayntenaunce of his power in Pipine, whiche gaue frely vnto hym, accor dyng to his owne lustes and pleasure, cities / prouinces / and nations in al Italy. For what cause I do reherse these

Now the
pope came
by y cities
of Italye.

these hystories, thou shalt anon
perceiue / for they are profytable
and necessary / but þ thou mayste
gette out the very treuthe, what
the pope is . After these thynges
don which we haue reherled, in
the yere of our lord .viij.C. ixxxi.
Leo beyng deade at Constantynople,
there succeeded hym Constantyne
his son / and Pipine also
the king of Fraunce died / leuing
behynd hym alyue his two sonnes
Charles / and Cherlemaine,
Charles beinge kyng of Fraunce,
came to Rome : and was very lo-
uingly receyued of pope Adrian,
whose two sonnes, þ is to wete,
Pipine / and Ludowyeke / he dyd
his owne selfe make and anoynt
kynge / the one that is to wyte /
Pipine, of Italie (the olde kyng
taken and banysshed) and the o-
ther that is to wyte, Ludowike,
of

of Aquitania / the comen people
was taught to say, that Charles
was of the senatorie stocke go-
uernour of Rome. This Char-
les & Pipine had subdued vnto
theyr owne dominiõ all Rhenus
euen vnto Antwerp / Saxonie /
Durenne / Colayne .&c. Baua-
rie / Normādy / Britaygne / Aus-
tria Ungaria. In the yere of our
lordē .vij. C. xcix, y popes lyuing
quietly in good peace, & no man
daryng openly to bere oz trouble
them for feare of the kynges of
Fraunce, (whiche were the only
refuge of the popes, & in whom
the popes did put all their hoope
and trust, and whiche had gyuen
to the same roiall gyftes of regi-
ons and people. In the meane
season Constantyne the sonne of
Leo thempour dysceassed with-
out any heyre: after whome his
H. j. mother

Both the
kyngdome
of Fraunce
came from
the pope.

mother Hyzyna reygned by the
space of fyue hole yeres / then ca-
me the tyme in whiche it was or-
deyned by destiny, that y kynges
of Fraunce sholde clymbe vp to
hygher honours. The pope of ro-
me after Adryane was Leo the
thyrde / to whome the Romaines
had done I wote not what con-
tumelye and dyspleasure: which
he takynge verie heuely fled vnto
his wont remedy charles y kyng
of fraunce, Declarynge vnto hym
with lamentable wordes his ca-
lamities, and besechynge him of
helpe. Charles then gatherynge
a great armye incontynent went
forthe ryght fyrstly agaynste the
Romaines, (Oh howe greate
a reioysynge and gladnes was
this to the olde serpente) and re-
uenged the pope gaylye of his
aduersaryes / for whiche cause he
was

was of Leo the pope, crowned
 kynge of Romaines, all the peo-
 ple crieng Charles the great em-
 perour. So this was the fyrste
 kinge of Fraunce, that euer was
 made imperour of Rome. In the
 yere of our lord eght hundreth
 and one. But from that time for-
 warde the empours of Constans-
 tyuople had no lenger the name
 of the romane empour, but were
 content with theyr owne tytles,
 medlynge nothyng at all with
 Rome / whiche was the cause,
 that moened me to reherse this
 hystorie / for thou hast herd how
 the people by lytle and lytle for-
 soke holy scrypture, the gospell
 & the steppes of y olde byschops,
 falling fro pouerty / contēpte, he-
 uynes & lowe & vyle state / & tor-
 ning him selfe vtterlye vnto the
 cōtrary thinges. The afterward
 how

An eptloga-
 tio or reca-
 pitulatio of
 all þ thinges
 a foresayde.

how he gate the pꝛeuylege of the
emperour Jocas, that he myght
name hym selfe the highest of all
byschoppes & pope, and his chyꝛ-
che of Rome the cheefe and heed
chyꝛch of all other. Forthermoze
howe they gaue dyllygence, and
laboured, that theyꝛ pꝛyuyleges
sholde be appꝛoued & confyꝛmed
of Justintan the emperour, gathe-
rynge also in the meane season
many other pꝛeuyleges by flate-
ryng / by subtil craftes & decettes
(foꝛ trewe chꝛysten men, suche as
were the first bisshops of Rome)
had no nede of suche pꝛyuyleges
and lybertyes / neyther dyd they
ones coueyte & desyre any suche /
wherfoꝛe accoꝛdyng to theyꝛ de-
seruyng they receyue the croune
of gloꝛye, of etnal god) but these
me dyd wynde them selues in to
the courtes of pꝛynces & kinges,
beyng

being chose & called otherwhiles
to be of theyr counsailes (as the
use & maner is euen now a daies
also) dyspatchyng & bryngyng
to an ende their maters, alwaies
well and honestly to syght & ap=
paraunce. In conclusyon they
desyred ayde & helpe of þ kynges
and prynces agaynst theyr aduer=
saries & enemyes, and dyd suffre
also that they sholde be slayne al=
beit þ they dyd greatly abhorre
and hate to beare þ name of the
effusion of theyr blode. At lenght
they dyd cōfederate theim selues
with prynces, and began to take
cōsaile with theym, as it chaū=
sed w þyppye the admynystra=
toure and orderer of the realme,
agaynst the ryghtfull and natu=
rall kyng hylde ryke, when they
dyd caste awaye all clokes and
bysuers, and boldely with open
face

face dyd embrace and take vnto
them selues great power (but yet
with feare in þ begynnynge) that
is to wyte / of makynge kynges
wherof they had made pactions
with princes / laste of all, because
all thynges went forward lucke-
ly they dyd also adourne theym
selues with most goodly cytyes
and prouyncies, connyngly and
peacybly obteynynge Rome for
theyr owne selues, whiche shold
be, as it were, the myrrour of the
christen faythe, in whiche all the
whole worlde might see & learne
the very christen and euangelyke
lyfe as they do wyte them selues
in þ fyrte of þ Decretalles, in the
fyrte tytle, & the fyrst boke, & the
xviij. chapytre / *Nullus*. And by
theyr owne propre power which
they had takē vnto them selues,
they promoued Charles vnto
themp

the mperourthyp of Rome / & by
suche feates, they haue so crepte
into possessyons and domynyon:
(allways vndre the semblaunce
and coloure of holynes, and vndre
the cloke of saynt Peters name)
that now they are lordes of
all the worlde. And here cometh
to my remembraunce a propre sy-
mlytude. In lyke maner as the
Iuyce tree doeth in the fyrste be-
gynnyng / it is a tendre twygge
rysyng out of the grounde, and
crepyng lowe on the grounde:
but by lytle and lytle it ioynethe
it self to the rote of a stronge and
a very hyghe tree, as a fyre tree
or suche an other, whiche fealeth
nothyng at all so slender and so
weake a sprygge, for in the wyn-
ter tyme it getteth and receyueth
dyuers and many iniuries as in
sufferynge otherwhyles the falle
of the

The pope
is copared
& likened to
an yuic tre.

of the bowes and of the leaues.
Neuertheles althoughe it dothe
in suche wyse suffre, yet dothe it
contynually growe vp vntyll it
haue fastened it selfe within the
barke of þ tre, that it maye cleaue
alwayes moze fast, vntyll besyde
the barke it do growe fast also to
the body & substaunce of the tre/
& then is it no lenger in daunger
to be hurte with wyndes. Then
contynuethe he to goo forth on
myghtely wyndynge hym selfe a
bout þ tre, and when he is ones
copen vp so hyghe that he maye
get holde of the braunches, then
doeth he shedde and depart hym
selfe vnto the way of the braun-
ches of the tree, embrasing them
euery one in suche wyse, that the
tree hath miche worke to growe:
In cōclusion there do bzeake out
so many braunches, of the Iuye
so

so many leaues, so many beryes,
and that so thicke, and so great
a nombze of them: that the berie
ryght tree it selfe is straungled
and choked, and so that excellent
and noble tree doeth peryshe and
dye, vpon whiche the stynkynge
Iuye doeth growe to suche byg-
nes, that it is a tree of it selfe, and
doeth occupy the place of the for-
mer great tree. Compare now y
narratio y we haue made, what
th ykest y: did it not come euen so
to passe in olde tyme: as it doeth
euen yet also dayly: an example
herof fetch in the xcvi dystinctio
thughe out all the chapters of
it. But Adryan afterwardeg the
pope, when he dyd perceyue hym
selfe to be vnequall in power to
desyderus kynge of Italye: he
rayled vp agaynst hym Charles
the great, which comyng with a
greate

The aucto-
rite of the
ours to ma
ke the pope

greate hoste agaynst desyderius,
toke the sayd desyderi⁹ prisoner,
and commaunded the pope with
an hundreth and .liiij. bysshops
and abbottes for to assemble to a
counseyll at rome, in whiche the
pope Adryan with þ whole coun-
seyll dyd offre vnto thempour
& all his posterite for euer all his
auctoryte and powere for then-
herytaunce and ordynation of the
Romane see. So þ all the arche-
bysshops thorough oute all lon-
des, sholde take theyr investiture
(as they call it) of thempour,
and that none shold be consecra-
ted without it, vnder payne of
excomunycation and gyuyng to
the deuyll, whiche same thyng
Leo the pope nexte elected after
Adryane dyd also, whiche in an
open coucell assembled in þ chir-
che of saynt Sauyour, did bothe
his

his owne selfe and all the coun-
sayll a forsaide with hym cōfirme
vnto Otho the fyrste of the ger-
maines þ was empour of Rome,
þ the same shold endure & cōtinue
for euermore / as it is reorde in þ
lxiii distinctiō Adrian⁹, & also in
synodo. This motiō they made
to Charles, þ they myght haue
one of þ senatorie stock & a defē-
der agaynste þ kynge of Italye,
whō Pipin & Charles had depri-
ued of his kygdom, gyuynge it to þ
pope of rom, which late i pesible
possessiō / after þ he had submitted
hym selfe, & all his clergye, vnto
thempour lyuynge then in securi-
te, & wout ony feare or drede, he
did at þ last i pcesse of tyme, take
al the goodes of þ whole pvince
of Thuscia by þscriptiō i to his
possessiō. The olde serpēt & newe
his nest well, & therfore willynge
to

to bring forth the some newe thing
in the worlde, he conueyed hym
selfe in to his owne counterfeyte
newe god. Charles the great de-
ceased in y. xlvij. yere of his own
reygne, which was y yere of our
lord viij. C. xv. after whom succe-
ded Lewes his sonne & the pope
Adryan the fyrste of that name
lyke wyse dyed whiche with the
counceyll hadde gyuen the afore
reherfed lybertye vnto Charles/
herken nowe an hystoꝛye. (The
great Fyue, which as I sayd be-
fore was growen vp: hadde felte
hurte) in the election of the newe
pope, they dyd create & cōsecrate
pope Stephen the. iij. neyther
callynge to counseyll thembassa-
dours of themperour neyther so
moche as speakynge one worde
of y mater to themperour lewes.
But after y it was noysed, that
they

thempour was displeased and
angrye, for that þ pope with the
hole counseill were shortly foude
false and vntrue brekers of theyr
owne iudgement and sentences:
and yet they do now a daies saye
that it is impossyble, þ a counseyll
sholde erre or lye, then Stephen
fledde to gylefull excepcyon fra-
myng letters which sholde wit-
nes the contrarie. In the begyn-
nige he dyd cōfesse it to be true, þ
to thelection of þ new pope afore
þ he were chosen there oughte to
assemble the bysshops, & prestes,
and the senatoures, & the people
of Rome: (and he dissembled the
name of tempour and of his
embassadours) but after that the
pope was elected & chosen, that
then tempours ambassadours
were to be called, in whose pre-
sence he shulde be cōsecrated, and
not

not before. Consydre the wycked
craft of the pope. The eleccyon
belonged to them with out any
knowlege gyuen to themperour
the consecration of the pope be-
longed to them: only themper-
ours ambassadours muste stond
by and loke on at the tyme of the
cōsecration. But where was the
cōseill of Adrian leste in y mean
season: The pope by hym selfe
alone dyd infrynge the sayd cō-
sell: and yet dyd not the pope a-
lone neither decree, noz make noz
giue that liberty to themperour.
But the pope inuented a crafte &
a subtyll exception as the history
sayth: y thēperours had ben som
tyme vnwyse, & furyo⁹, folowig
theyr owne braynes, nothyng
regardynge the voyces of theyr
men (where as in y counseyll of
Adriā there was no suche word,
that

that thempour sholde glue his
boyce with other: but that the
perour alone shold haue the Ju
rysdiction of electyng and con
fyrmyng the pope, whiche as a
newe god had chaunged þ wor
des of the counsell, and turned
them a contrary way) and that
they dyd fall somtyme into here
syes / from whiche them selues
god wote were saufe, wherfoze
thempours shold not medle w
þ electiō of þ pope vnder payne of
excomunycaciō / of these thþges,
let euery man iudge, what holy
nes folowed þ popes frō day to
day, after þ they had ones gotten
cittyes and domynions . But if
any other man had sayd against
the counseyll: in to howe greate
heresies shold he haue fallen / but
Stephen the Pope was grea
teste of all men, there is another
reason

reason in hym: no we is it tollera-
ble to se how pertely he percbeth
forth of his neste: gettyng vnto
him pzetely the power of kynges
and emperours, so y now, hense
forth he neadeth no more theyr
faueur. ¶ Afterwardes Pope
Stephen sent ambassadours to
lewes the emperour in to fraunce,
to myttygate his indygnation,
for that he was not saluted nor
spoken to aboute thelection and
consecratyon of the pope: for he
wold come to hym his owne self
personally (se y wicked craft, the
pope toke boldnes vpon his backe,
vysityng theperour in his owne
proper persone: but by that craft
he brought to passe that thynge
which he desired, that is to wyte,
the dystinctiō of Adryanes coun-
saile) when the pope was comen
in to fraunce vnto theemperoure
Lewes,

Lewes, y good and patient em-
perour wēt forth towarde him
with a greate company to mete
hym, and receyued him very cur-
tesly & louyngly : where the pope
saide masse and crowned Lewes
the emperour of Rome / whome
the pope dyd then desyre that he
wolde pardon and release to him
the priuyleges graūted by Adry-
ane his predecessour vnto the an-
cesters of the sayd Lewes : The
good prynce beyng perswadede
dyd consent. Then this renūcia-
cion forthwith they did put in to
the popes lawes, and from that
time forwarde the Romanistes
haue made vs popes after theyr
own wyll & plesure. This lewes
was the secōd empour of Rome,
whiche was made by the power
of y pope / and he lefte successour
of the kingdome his fyrst begotē
I. i. sonne

The chaū-
ge of them-
pyer.

sonne Lotharius, and his other
two yonge sonnes Charles and
Lewes beyng kynges onely in
name, he made the one prynce of
Aquitania (whiche is a regyon
of Fraunce liēg towarde spayn)
and the other of Bauarie. After
y Deceasse of their father Lewes,
there arose disorde and stryfe be-
twene the thre betherne. The
yonger betherne were dyscontē-
ted & angry, that they were de-
pryued & put from theyr kyngdō
of theyr father, and whiche was
heredytarie to theym: wherfore
they made as it were Juste and
ryghtfull batayle agaynste Lo-
tharius in whiche batayll there
was so moche blod shed on both
parties, that all the power of the
sayd betherne was mynyshed &
decayed: In conclusyon Lotha-
rius was ouercomen: & so fraunce
was

was deuided, Charles had to his
part, all that euer is betwene the
Englyshe see and Mosā : and to
Lewes part which was thelder
brother, fel all Germanye whole
euē to the ryuer called Rhenum/
And all the region lyenge betwe-
ne, as Lothoryngya (so called of
Lothorius) Treueris/Colayne,
Mogūcia/Braband/Flaunders.
After this maner dyd thempier
of Rome fal in to the lotte of Dy-
uysyon. The olde auncient kyn-
ges of Fraunce, as the Merouē-
ges toke theyr name of merouēs,
the sone of Clodyus/so lyke wise
the Carolines were called of Ca-
rolus the fyrste sonne of Dypyn,
which sayd carolines, did reigne
aboute an hundreth & ten yeres,
and as long as y Romane Em-
pyer was cōtynually remaynyng
and holden of y frenshe men In
I.ij. these

Otho the
first Roma
ne empour
of the Ger
manes.

these thre bretherne the famylve
and stocke of the Carolines was
quyte extyncte / Lewes (whiche
was also called Suendebalde)
beyng the last of theym all. And
Otho duke of Saxonye by the
voice and consent of al men was
called to be Emperour of the Ro
maynes in the yere of oure lord
ix. C. xiii. This Otho layeng for
hymselfe very great aage, & be sy
des that his owne impotency, &
he myght be lyghtened and eased
of so greate a charge and rule of
þe Romane Empyre. By his iud
gement therfore and counseyll a
certeyne man called Conradus,
one of the Germaynes was elec
ted Emperoure / of whome it is
doubt, whether he was of the ly
nage of þe Carolynes or els not.
But when he had raygned seuen
yeres in Germanye, he dyed / and
after

afterwardes Otho y sone of y
Duke of Saxonie, was called, the
fyrste emperour of Rome, y was
made of the Germanyes. Now
it was necessarye to the olde ser-
pent, that he sholde make this so
plentifull a fysching, ons so hap-
pely and luckely gotten, propre &
sure to his owne selfe. Therfore
after that y romane empier was
comen downe frome the frenshe
men to the flemynge, in the yere
of our lord .ix. C. lxiij. with in a
lytle vnder or ouer. The pope in
the mean season a bout the space
of .C. yeres bothe had put in cer-
teyne emperours in thempier, &
had enoynted theym / so that the
auctorite of that thing was now
waxed strong and had gathered
rotes: albeit yet neuertheles som
men other whyles dyd speake a-
gaynste it, and also dyd therfore
warre

warre agynste the Romane do-
minions & lordshyps / and when
it was ones comen to passe y^e the
Frenche men dyd fail from them-
pyer, beyng nothyng of myght
and power of them selues singu-
larly aboue other: then the Pope
also (wysely in dede) loked ano-
ther way, turning his heed from
theym, & made Otho Duke of sax-
onye Emperour of rome / but yet
vnder a cōdition, y^e his owne po-
wer sholde frō thenforth remain
stedfast & stable vnto hym self, yf
at ony time an accōpt shold be re-
quired of his possessiōs, & also y^e
he shold haue, to whō he myght
trust & leane for socour & maynte-
nance. Iohn therfore y^e. xij. pope
of y^e name whiche was gotten vp
to the popeshyp by the ayde and
power of his frendes, dyd prescri-
be an othe vnto Otho, in whiche
Otho

Otho shold acknowlege him self **The pope**
 to be y^e popes phasalle (as we do requireth
 now cal it) & so bi these craftes & an othe.
 sleighthes y^e most noble & mighty
 emper of y^e worlde did receaue of
 y^e pope. Thus cliēte larioz & pdicoz,
 vnder whose very great holynes
 it hath for y^e most pte contynued
 also. The sayd othe is writen in
 this forme & maner / in y^e canon
 lawe in y^e .lxxij. Distinctiō **To the** **The forme**
 lord **J**ohn y^e pope, **I** kinge **O**tho **of the othe.**
 do make promyse & an othe, by y^e
 father, y^e sōne, & the holy ghoſte,
 and by this tree of the quickning
 crosse, & by y^e relyques of saintes,
 that if it please god to suffre me,
 that **I** maye come to Rome: **I**
 shall exalte the holy Chyrche of
 Rome, and you the gouernour
 of it, accoꝛdinge to all my myght
 and powere, and also you shall
 neuer lease your lyfe, no neyther
 ony

ony mēbre of your body, neyther
this honour which you haue, by
my wyll, or by my counseyll, or
my cōsent, or my exortation, and
I wyl make no decre or ordenaū
ce in Rome concernyng ony of al
those thynges, whiche do belong
to you, or to Rome, without your
counsayll: & what so euer londeg
of saynt Peters, shall come in to
my handes and power, I shall re
store it vnto you: and to whome
so euer I shall cōmyt and betake
the gouernaūce of Italye, I shal
make hym swere, y he shall ayde
and helpe you to the vttermoste
of his power, to defende the pa
trymony of saynt Peter. The po
pe hath power and auctoryte to
requyre suche a maner of othe as
this, for so doeth the canon lawe
witnes in the twelfth cause and
y fyrst questyon Clericus. This
is in

is in dede to deuoure & swalowe
in the soppe that is layed afoze
the. From this Otho, all them-
perours that folowed euer after
euen to this daye: haue ben com-
pelled to bynde them selues vnto
þ pope as to theyr lord, by suche
an holy othe. Oh Romane em-
pire, suche a meate or supping as
this is þ woldest in olde time not
ones haue tasted of: But now
there is no remedy but that thou
muste eat it clene vp / but thou
wilt none other, for the scripture
also muste be fulfylled. To the
making of this greate othe, fyrst
Otho the fyrst of that name dyd
consente / then afterwarde his
sone Otho the seconde, and after
hym Otho thyrde, also dyd the
same, breefly the same dyd all the
dukes of Saxonye. But when
Otho þ thyrde was elected, beyng
yet

yet in a maner but a chylde, the
Romanes were greatly offended
and greued therewithall, for they
dyd couet greatly to haue had a
certeyn man Crescenti⁹ magn⁹
whiche was consull of the cytye
of Rome, made empour / whome
when they had also elected and
chosen, then pope Grego^{ry} the .v.
fled to Otho in germanie, whose
cousyn he was. And otho goyng
forth with verry greate strenghe
besyged the cytye of Rome wth a
passynge great hoste, and wāne
it: in whiche bykeryng Crescen-
tius was stryken thozoghe and
slayne, and the newe pope Iohnⁿ
had his yeis put out / pope Gre-
go^{ry} the .v. therfore gathered a
counseyl, that he myght decree,
after what forme and maner the
elections were to be made of the
newe kynge or emperour: for the
empo

empours were in the power of
þ popes, because they had swozne
to theym as vnto theyr lordes,
lyk wile as the Othoes had don,
wherfore the popes toke then vp
on theym selues to gouerne and
rule thempyer with full powere
& auctoryte. For when one wold
not sweare to suche thynges, as
they dyd requyre, nor kepe and
fulfyll suche thynges as he had
swozne to: there was foude ano-
ther prynce, which was ful glad
to sweare onely to thentent that
he myght ones be made Emper-
our. And suche maner contenti-
ons and pryde of þ Prynces dyd
gyue the pope occasyon, and pla-
ce often and sundrye tymes to in-
uade thempyer. ¶ In this great
counseyll it was decreed and or-
deyned by the pope (he beyng a
Germayne), whiche descended of
the

The begyn
nyng of cho
syng þ̄ em-
perour in
Germany.

the lynage of the dukes of Saxe
nye, that frome þ̄ tyme forwarde
there sholde no more ony Emper
our be made of the lyne or blodde
of the Romanes, but onely of the
Germanyes: and it was put in
thelection, power, and auctorite,
of the prynces of Germanye, to
make emperour whom they lyst.
And this thyng was constytu-
ted by Gregorie the .v. and by the
counseyll in the yere of our lord
M. ii. Frome suche a begynnyng
it came afterwarde in to a custo-
me, that thempeours were made
by the voyces of seven prynces of
Germanye the electours, which
thyng we do se to be done even
at these present dayes. & therfore
the kyng or emperour of the Ro-
manes is named the son and the
defender of the chirche of Rome,
oneles we wyll that our faythe
sholde

shold decay & perysh. After suche
facion do the popes now a daies
bere dyuers wayes and subdue
vnto them the sely emperours of
Rome: euen as coursers do hor-
ses / what soeuer thyng they co-
uet to be brought to passe in any
parte of the worlde, they do send
a cardynall called a legat a latere
vnto the emperour, puttynge hym
in remembraunce of his offyce &
duetye, and of the othe which he
hathe made, and oneles he wyll
be made periured, he is compel-
led to assyst the pope in all thyn-
ges, whether it be right or wro-
ng, which in the meane season being
instructed wth goodly paynted elo-
quēce, p^{er}swadeth euen this thyng
also, for that the Pope can not
erre. &c. Reade thou y^e histories,
whether this thyng be trewe or
not / & now all power & auctorite
is

is turned cleane contrarye to the
ryght way. Constantyne þ̄ fyrst,
with his successours which pro-
fessed Chryste, dyd create & make
and confyrme all the popes of ro-
me, & also all the other bylshops:
but now the popes of Rome, do
make both kynges and empours
bylshops, and abbottes / & what
so euer is in the worlde. Moreo-
uer the pope, that he myght orde-
re all thynges accordyng to counseyl
and polycye of the olde serpente,
dyd assemble one counseyl after a
nother, in whiche counseylles he
dyd constytute and decree what
so euer thyng made for his pur-
pose: and what so euer thyng did
not lyke hym, or dyd make against
his purpose, that he dyd forbed
vnder payne of þ̄ thunderbolt of
excommuncation. Thus were
the pryuyleges of the chyrche of
rome

Rome inuented, and afterwar:
des obteyned by the confyrmati:
on of the Romane emperours,
and dyligently gathered to ge:
ther into the canon lawe / but yet
if any thing had ben forgotten by
theyr negligence strayght wayes
they patched to an extrauagant,
with this lawe þ pope hath well
armed and fenced hym selfe, that
there shold be no mā at ony tyme
whiche myghte be bolde in ony
thyng to gayne say hym, or to
reproue hym, constytutying and
exalting hym selfe aboue all men
in the whole worlde, as it is wri:
ten in þ same lawe in þ .ix. cause
& the thyrde question. Demo. &c.
with many other bayne tryfles /
and he dyd not onely reiecte men
from hym selfe or his owne pson,
but also he hathe drawen bothe
the verye gospel, yea and all the
hole

Here the
pope settith
his seate e=
gall to god.

hole scripture, in to captiuite no
man darynge ones to vse it, but
as farforthe as his consent and
faucur shall permitte and suffre.
Besydes þ he hath decreed that
no man shall either teache, or vn-
derstonde þ scripture, otherwise
then as the Pope hath gyuen
sentence and iudgemēt vpon it.
Also þ no man shall either truste
or gyue faste and sure credence to
the vertue and auctoryte of the
holy scriptures: yf the Pope wyl
not consente therto, in the .xviij.
cause and in the fourth question.
Remini .Ac. & in the .xxiiij. cause
and the fyzt questiō. Quotieng/
and so cōsequētly in diuers other
chapiters. But what other thȳg
is the scripture then the word of
goddes mouthe: as the .lxxxviij.
psalme doth wytnes saing **D**o-
minus narrabit in scripturis .Ac.
The

The lord shall speke or tell in the
scriptures. The scripture there-
fore is the speache of god, which
is the verye truthe selfe / and his
speache is truthe, in the .xviij. of
Johñ. Moreover Chryst sayth,
I am the waye, verye, and lyfe /
If chryste then is the truthe and
the scripture (as is sayd before)
is also the same truthe: now then
seynge scripture (as is afore de-
clared) is þe popes captiue which
maketh of it what he wyll, it fo-
loweth necessarily that chryste þe
eternal god is the popes captiue
also & prisoner. Oh serpent Luz-
cyfer what maner a newe god
doest thou here brynge forth to
us, & what maner a newe fayth:
it lacketh not moche, but that I
do thynke hym to be, that beaste,
with .viij. heddes and .x. hornes,
of which Johñ speakith in þe .xiii.

chapter of y apocalypse / of these
thynges dothe folowe this pro-
posytion, that it were as profita-
ble, (yea I had well neare sayd
more profytable also) that all the
hole scripture & the holy gospell
were abrogate and cleane put a-
waye, then y it sholde contynue
in suche state and captiuyte / yf
this holsoni message ought to be
preached, and shewed to no man
more largely (as they do say) then
as moche as the pope / wyll con-
fyrme and alowe. Besydes this
we do se openly before our eyes
that the pope dothe in some pla-
ces moost openly and playnly re-
secte y scripture, and mynysh the
auctorite of it, setting his owne
lawes in egall degree of honour,
and makynge theym egall vnto it
in reuerence and strenghte and
vertue: whiche thyng that thou
mayst

mayste perceyue to be trewe rede
the canon lawe in þ .xix. distinc-
tion Sic omnes .&c. But wher-
fore serueth the holy scrypture,
oz what nedeth vs to haue it : if
þ pope hym selfe be to vs þ scrip-
ture ? Oh wretched man how
farre doeth thy madnes procede,
whiche doeste make thy seate e-
quall to thy lorde god : whiche
did not suffre neither Lucyfer in
heuen , neither Adam in paradys-
se , so longe as he doeth patiently
suffer þ in earthe . But suche ma-
ner blasphemyes agaynste god,
doeth the olde serpēt bryng forth
by Aristotelycall & Thomistycall
diuynite. freers, and the subtyll
ymagynation of the Scotistes,
do rayse vp suche maner goddes :
lykewyse as the lorde god hathe
sygnifyed by his holy prophete
Ezechiel in the .liij. chapytre do

k.ij.

you

**The pope
a new god.**

iii Regū xii.

you not thynke that the walles
of our herte and the vsage of the
chirche doeth conteine the moſte
greateſt parte of the pyctures &
the ymages of abhomynations,
which are mentioned in the ſayd
chapyter : and vnder a good and
religious ſemblaunce, euen ſuche
golde calues alſo as hieroboam
dyd make in the olde tyme : euen
lyke wyſe as yf he ſyd ſay in that
place you chriſten men loke well
vpon the Pope, whiche is your
god, whiche hathe in his power
heue and hell you do beleue him,
what ſoeuer he doethe is ryght-
wyſe neyther do you nede to re-
quyre any more of hieruſalem,
tary you ſtyll in Bethell, ther to
offre your bzent ſacrifices. Many
thynges myght be wyrtē of this
boyiſtous newe god : but who ſo-
euer liſt to know his newe faith,
his

his lyfe and his gouernaunce, let
hym rede the canon lawe whiche
he hath made / and let hym com-
pare it to the holy scrypture, and
to the olde faythe of Christ: and
it shall appere to him moze clerly
then the sonne, that he is a newe
god and a newe faythe / let ony
man searche thozoughe out the
cronycles, and hystories, and he
shall fynde in a maner y not y de-
uyl hys self was euer so psumptuo^s
so filthy, & so synful & mischeuo^s.

Now he that hath ben at Rome,
in the tyme of Pope Alexandre y
vi. or of Pope Iuly the seconde:
he shall not nede to reade manye
hystories / I put it to his Iudge-
ment, wether euer ony of the pay-
nyms or of the Turkes dyd euer
leade suche a life, as did these our
most holy popes. And albeit per-
aduenture that I do ouermuche
touche

Pope Alex-
andre the
vi. & pope
Iuly the ii.

The great
rest plage &
punyshment
in earthe.

touch the fundacion & do medle
to moche wth this matier / whiche
may turne me to dyspleasure: yet
that notwithstandinge, it is pro
fytable & verye necessarye, that
the trouth be assysted & defended
leaste that ony man do preferre
or make egal the Imaginations
and innentions of man, vnto the
euerlastyng ryghtuous, moost
good, & most greate and myghty
god, & least man do put his trust
and confydence in man, and so by
the reason therof be condempned
aeternally. This I do saye, god
coule neuer haue suffred a great
ter nor a sozer punyshment and
plage to falle in to this worlde,
then blyndenes, ygnoraunce and
vnbeleefe: for the scripture sayth
mooste euydently, who so euer
doeth not beleue: (vnderstande y^e
the holy scriptures) he is alredy
iudged

**fudged. Therfore when we will
by no meane gyue credence to the
holy scripture, but we will with
rotten gloses expoude it, & turne
it in to all facions after our plea-
sure, as it were a peace of were:
then god of his ryghtuousenes
doeth permit and suffre, that we
can none otherwyse iudge nor o-
therwise knowe, but that in so
doying we do all ryght and well.
In suche maner and incredulyte
we do continue, and in our owne
carnall and wordely wysedome
we do continually procede and
go forwarde, and so we do rayse
bp a newe faythe / we do set bp
a newe god / of whome we shall
also receyue the rewarde of our
merytes and deseruynges . ¶
wo . wo . be to this rewarde e-
ternally . ¶ moste tender & dears-
ly beloued chrysten men, plucke
backe**

The cause
of the exal-
tation of p
pope, and
of sayntes.

backe your fote, gyue your selues
to Christ the most good & gentill
lorde, that he maye gouerne you,
whiche may helpe vs for euer-
more. So then the olde serpente
Lucyfer hath broughte to the
worlde, this excellent & straunge
new god no lesse craftely, then in
the olde tyme they whiche wrote
the fable of transformatyon as
Ouide amonge latine men by the
wyng of Homere (as I suppose)
in which sayd fable men are tur-
ned in to wolues, into asses, in to
gotes / in to byrdes / in to herbes /
in to stones / whiche thyng the
goddes and goddeses Iuppyter,
Pallas, Iuno, Appollo, Ven⁹. &c
dyd work by theyr power, which
after theyr deth were made gods
of men. For in the olde tyme as euery
man or woman was excellent &
notable, whiche had singularly
eether

either inuented, or elles done any
thyng whiche the people knewe
not before: so was he or she mag-
nyfied and exalted for a god or
goddesse: as Hercules an excel-
lent strong, & hardy man, a stout
enemy of bayne men / and a defē-
der of al innocent psones beyng
oppressed of tyrannous men / of
whome he was a very valyaunt
cōquerour and queller: this her-
cules (I saye) beyng so good, so
wyse so strong & valiaunt a man
(beyng moche like to Samson,
whiles he was liuing, in his time)
after that he had done so excellēt
and noble actes, was of all men
magnyfied & lyfted vp w laudes
and prayles euen to y skye / was
wozshypped and after his death
also was deyfied. For y olde ser-
pente instructed and armed with
his deceypte and craft, crepte to,
puttyng

puttyng men in the mynde, that
of moost valyaunt hercules they
sholde make a demonyake. Lyke
wyse in a maner came it to passe
in Christe / in peter / in benedycte
and fraunciske / whiche ail were
moost vertuous and most parfyt
chrysten men / but the posterite &
successours of them dyd onely ke
pe styll the tytles, and dyd hyghly
exalte and magnifie the goodnes
and holynes of these persones a
foze reherfed, and settynge theim
selues in to theyr roumes do cha
lenge lyke titles vnto the selues /
& vnder y pretence and clooke of
suche holy names, thei do occupy
the tyranny of y whole worlde /
they do rule & reygne / yet is their
lyuyng nothyng at all agreyng
to theyr titles, but they do al thin
ges clene contrary therto, & y open
ly, & wout ony maner shame in y
worlde

world. And if ony man do speake
ony whyt of theyr maners and
lyuyng, or do rebuke them, or w:
stode the: what do they: straight
wayes they do cast forth agaynst
vs holy men, as it were a certeyn
shelde to defend theym selues w
all, Christ our lord / the power
& auctoryte of Peter / the moste
weyghty auctoryte of y^e workes
of Thomas of Aquyne, y^e woun-
des of saynt Frauncyske / the tem-
peraunce of Benedicte / y^e charyte
of Augustynne: behynne whom
stonde the this cursed hypocryte
and new god w his tyrannyall
and new faythe, pretending and
makynge the people beleue, that
blasphemy is comytted agaynst
god & his sayntes / and agaynst
y^e catholyque chyrche, sedytions
to be moened / inobdience to be
brought in / y^e peace of christedom
to

The comen-
tation &
speache of
religgyous
persones to
the laye
people.

to be dysturbed / and with suche
and other lyke false reportes,
they do blynde and deceyue prin-
ces, & lordes, so that a man can-
not lyghtly rydde out hym selfe
therfro, neyther knowe what is
ryght, and what is contrary to
ryght / and so thus we do walke
forth on in our blydnes our chil-
dren haue lerned this thyng of
vs and theyr chyldren of them /
and so by this meanes it doeth &
hath contynually growen and
encreased by the space of manye
hundreth yeres / We sydes this,
yf at ony tyme god pytyenge our
blindnes, doeth electe som good,
wel learned, and vertuous man,
whiche wyll restore yeis agyne
bnto oure vnderstondynge, and
whiche wyll goo aboute to tea-
che what dyfference is betwene
precious thynges, and thynges
of

of smalle value, betwene leade, &
pure golde/betwene þ true fayth
of chꝛist, & the newe superstition,
betwene the doctrine oꝝ lawe of
men and the heuenly and dyuine
scripture: then do these bzethzen
fall to theyꝝ vttermoſte defence &
thyste / fyꝛſt come foꝛth the Rely-
gyous men / the burchaynes of
chꝛyches, with niſcheuous woꝝ
des hatefully accusnyg hym and
infoꝛmyng the newe goddes, þ
there is a certeyn felowe ſpꝛonge
bp whiche wolde put them oute
of place / and dꝛyue them out of þ
woꝛlde. All the new goddes then
aſſembelen theym ſelues togyther
& do take, theyꝝ counſeyll agynſt
hym / couerynge ſome vngratioⁿ
and wycked perſon with the in-
nocent garment of chꝛiſt our loꝝd
and ſo beyng inſtructed and pꝛe-
payꝛed do go bp in to the pulpet
of theyꝝ

The maliti-
gite of pꝛe-
ſes.

of theyr vnshamefastnes, coſtly
faytyng an holy & godly worke
and geſture, in ſuche wiſe that an
ygnoraunt perſone wold ſweere
that there ſtoode in y place eyther
ſaynt peter / or domynyk or fraũ-
cylke his owne ſelfe / & there they
begin to ſyng theyr forged ſong:
but ſodeynly forgettyng theyr
matier / when they ought to ſhew
theym ſelues as Chriſt taughte:
thei do ſhew theſelues to be none
other maner ones, then was Be-
lyall in the olde tyme / they raue /
they rage / & rale as it were mad
men / wout ſcrypture, wout rea-
ſon / lewdely & ſhamfully : whoſe
cheſ doctryne & wiſdome is this,
he is an heretike / a ſedicio⁹ pſon /
he wreſteth y ſcripture to a puer-
ſe & wronge ſenſe / he wyll preche
& teache to vs a new faythe. Oh
good god, the ſely comen people
Doeth

Doeth inwardly sorow, by reason
þ this pharysaye doeth so boldly
& presumptuously inuey, rage, &
feircely speake agaynste the true
doctryne beyng offered and put
forthe vnto theym. Also folow the
freers do walke a bout amonge
þ comen people, bablyng in this
wyse / frēdes, how thinke you by
this newe doctrine? what thinke
you wyll folowe therupon? we
ought not to bysytte the chyrche /
we ought not to offre vnto þ al-
tre / we ought not to make our
confessyon and shryft, the preestes
ought to be spoyled of all theyr
goodes / (yet they do falsly & sha-
melessly ymagin all these thiges,
for there is no mā, þ doth so teach
wout difference) what is your best
coucel i this matier? Noli Noli.
To þ fier, w þ knaue / suppose ye
þ al our forfathers were foles: or
that

that thei were dampned eche one
of theym: what meanethe this
heretyke to brynge in newe thyn-
ges: I wyll stycke to myn olde
god (that is to wete, to the canon
lawe, to þ rules and ceremonies
and to þ boke of rentes and pen-
tions) I wyll a byde by the olde
faythe (which that is / lyke wyse
which is þ newe: you shall heare
a lytel hereafter) to what so ever
place my fore fathers haue gone
after theyr deathe: thither wyll
I also w a good will. The sylle
vnlearned comen people, when
they do heare so goodly narrati-
tiōs, do thinke this in their myn-
des / seing that the preestes do so
strongely resyst & stryue agaynst
this doctrine: what hast thou to
do with it: thou shalt enclyne to
the more part / and so euen now
a dayes is that sayenge of christ
fulfilled

fulfylled, if one blynde mā be guyd
to another blynde man bothe of
theym shall fall in to the dytche.

Euen lyke wyse dyd þe mynisters
of the alter of þe newe god Beltall,
in Babilon, vnto the good pphet
Danyell, and semblably was in-
nocent Susanna entreated of þe
two vngratyous preestes / and
Hieremie, whiche was sanctified
from his mothers wombe, was
none other wyse handled of the
falle goddes & theyr mynysters /
& after þe same maner was Jesu
Christ dealed with all, of þe newe
goddes in hierusalem and of the
preestes thozough out all Jury /
and after suche facyon also was
þe excellēt martyre saynt Stephē
handled of the newe god Annas,
and of the mynysters of the tem-
ple. In lyke maner was saynte
Peter & saynte Iohn entreated /

Examples
of þe cōtēpte
of true chri-
sten men.

Danyellis.

L. j.

what

what nede mani word : alwayes
 the hole counsell / y chief prestes /
 the doctours / the pharyseys / the
 relygyous / the senyours / haue
 thought & iudged the contrary,
 yea and also in theyr counselles
 haue decreed what soeuer these
 afore named holy and ryghtuo^s
 men dyd teache, to be heresy and
 blasphemy agaynst god, putting
 forth and layenge afore theym
 y olde faythe / y olde counselles /
 the olde statutes / the olde vsage
 and custume : and therfore they
 dyd dzyue out the sayd holy men
 out of their cyties / they did beate
 theym with scourges / they dyd
 stone theym and slee theym also :
 but do you wene y Chryste was
 therfore an heretyke / that Hiero-
 mye, y Esaye, and all y apostles,
 were heretikes : because the pre-
 stes of the temples w theyr newe
 goddes

Take hede
 you prestes

goddes, did rage & rayle agaynst
theym : that is nothyng so / for
the trouthe is trouthe and shall
euer moze endure / althoughe the
moſte wretched preestes of the tē-
ples wth theyr newe goddes wyll
go downe to y^e deuylles, let that
moue the nothyng at all : for to
hell they do belonge, onles they
wyll amend and be hartely repē-
taunt & ſorry for their blindnes &
tyrannie : for it chaūſeth ſcantly
otherwiſe, but y^e to whom ſoever
many thinges / haue be cōmitted
and betaken, of the ſame is alſo a
great reckening & large accompte
requyred. But thou wylt ſaye,
what is it that thou ſayeſte : are
the ceremonies, and the rytes &
uſage of the chyrches, ſuſtition:
as thou doeſte ſhewe : for thou
doeſte in mockage name religioⁿ
men, & preestes, the ſeruaūtes of

Luc. xij.

A queſtion
concernynge
goddes ſer-
uice.

L. ij.

the

Mynisters
of the
temples.

the temples / thou doest(I say)
name theym the mynisters of the
newe goddes / of the princes and
doctours : did not god hym selfe
comaunde & appoynt vnto Moyses
many ceremonyes to be vsed
in makynge of sacryfyce to hym
selfe : I make aunswere / if I do
speake after y comen vsuali ma-
ner of speakyng, which is found
in the scripture : I truste I haue
done none iniury . The name of
ministers of the temples is most
openly noted in y fyrst chapytre
of y prophet Iohel . Now whe-
ther he be pope, or bishop, or per-
son, curate doctoꝝ, religious man,
or who soeuer he be, that doethe
not his offyce & dutye, accordyng
to the most simple and pure sence
of holy scripture with out any
addition, which y scripture ney-
ther hath in vse, noꝝ can beare: or
elles

elles which doeth abuse the scrip-
ture to his owne aduantage: or
elles doeth forsake his shepe, and
doeth not fede them wth the moste
swete fode of holy scripture, but
doeth caste afoze them thystelles,
and stinking and filthy doctrine,
& fodder of vile wedes, y^e doctrine
of men repugna^{nt}te the one to the
other/that man(I say) may well
be called a newe god, or ydoll, as
y^e scripture witneseth to me most
openly, in the .xi. chapitre of za-
charie. And where as they bring
in mētiō of y^e ceremonies, whiche
Moyles taught: we will at this
tyme let those passe. For all these
thinges were fygures and signi-
ficatiōs of grace to come, which
the heuēly father promised to vs
vnder suche maner shadowes, and
hathe now fulfilled his promise,
& hathe geuen the sayde grace by
Jesu

Jesu Chyſte his dearely beloued
ſonne, to whome be prayſe wor-
des without ende Amen.

But for as moche as we
chriſten men do hold and
kepe many ceremonies &
rytes in the chyꝛches, and dayly
do ymagyne and decre mo & mo
newe: I do fyrſte ſay, that cere-
monies are not euyl, but good,
if euery man did well and wiſely
vnderſtonde, why and wherfore
this or that rite and ceremonie
was brought in, & what thynge
were ſygnifyed by it, for ceremo-
nies of them ſelues are nothyng
at all, neyther are they neceſſary
to be done. Now the ſimple men
do thynke, that the more pꝛowde
the mynyſters of the temple are
namely religious men, y greater
by ſo moche is the honour and
worſhypp

Both cere-
monies ar
to be ſuf-
fred.

woꝛshyp of god : and yet in very
dede all the ceremonies that are,
be nothyng elles but certeyne ex-
amples & sygnifications / when
the masse is in syngynge in great
and cathedꝛall chyrches, then is
the bꝛente frankensēce in the sen-
cer, & it makethe a smoke a bonte
all the altre / & this day the pꝛeest
hath a redde vestimēt, to moꝛoꝛ
he shall haue vppon hym a whyt
one, and an other tyme a grene
one, and when he syngeth masse
of requiem, he hath on a blacke
vestment. There is also ioyned
to him deacon and subdeacō, and
one to synge the epystle, and the
other to synge the gospel. But
although none of all these thyn-
ges were done at all, (as it hap-
peneth oftētimes in vilages) yet
shold there neuertheles be done a
lawfull masse. The thing which
the

þ ceremonies do betokē, is good /
yf there were also a good herte &
minde : peraduentur the sacrifice
shold not be vnpleasaunt to god.

Monkes.

The monke goeth well nere sino:
the, hauing all his heare in a ma:
ner quite shauen of / and couer:
also with a great cowll that no:
thyng may be sene / his garment
is syde downe to þ fote, his hose
eyther beyng grey oz whyte do
touche his kne : when he passeth
by the alter, oz by his superyour,
then he lowteth & maketh lowly
reuerence / he casteth his hoode
farre at his backe, & so afterwar:
des with a tremblyng heed he
goeth a part in to his owne place:
although none of þ sayd thinges
were done at all, so þ they were
endued other wayes with good
maners and with honest opera:
tion of þ body, it were very well
Done:

Done: & thei shold reſerue ſo great
lowtyng & reuerence to þ̄ humy-
lyte, beneuolence, and charite to-
ward their neighbour. The pope
wryteth hym ſelfe, ſeruū ſeruoꝝ.
that is to ſay the ſeruaūte of ſer-
uauntes, and by this meane he
weneth hym ſelfe to be confoꝛma-
ble and lyke to Chryſte, whiche
called hym ſelfe the mynyſter of
his diſciples, and did teache that **Math. .xx.**
who ſoeuer of theym wolde be
greateſt, he ſholde be leaſte, and
þ̄ ſeruaunte of all þ̄ other. Ther-
foze it is inſtytuted, that vpon
maundy thurſday the ſuperyour
doeth waſhe the feate of þ̄ infery-
ours, foꝛ exāple as þ̄ pope doeth
waſhe the fete of þ̄ cardynalles,
and ſo lykwyſe of other / if this
thyng be done vnfaynedly with
the harte, þ̄ deuyll fetch me out
of the worlde / foꝛ in ſtede of this
waſhyng

wasching of feate, they are all the
whole yere besyde lordly and ty-
rannous, and they wolde not so
moche as ones sharpe a prycke to
theyr neyghbour. But wherfore
serueth this hypocrisy their woꝝ-
kes, beyng so farre contrary: yea
it is rather a mocking & scoꝛning
of the humble & meke lordē Jesu
Christe / what if this sayd wasch-
yng of fete were layde asyde and
lefte vndone, and the prelate all
the yere besyde did suffre gently
& patiently shame & ignoraunce
of his subiectes, dyd with myld-
nes instruct wretched and blynd
synners / dyd wth a lyberall hande
succour & releue pooꝛe mē, whom
þe byschops for þe moſte pte now
adayes do deuoure euen quicke,
and do destroy them / did in tyme
mynistre iustyce to pooꝛe men, as
well as to the ryche / dyd rebuke
sharply,

sharply, with þ swerd of goddes
worde did holde vnder, open and
obstynate blasphemers a gaynste
god, and dyd not so cruelly sucke
the sely preestes of the countrey
euen to þ very bone, nor dyd they
theyr subiectes out of theyr skin-
nes, to whom they neuer bouched
safe to speake any louing worde.
These were the very workes of
waschyng fete, by whiche euery
man shold easily learne & pceyue,
how humble the prelate were &
the seruaunt of seruautes. But
oh good lord, how is the pure
golde touned in to copre. That
ceremonies ar nat of þ substaunce
of the true honourynge and very
seruysse of god, I may perceyue
euen hereof, seyng that eyther
none or elles very fewe ceremo-
nies are prescrybed in the booke
of þ newe testamēt. Secūdarly

The popes
of ceremo-
nies ar not
necessary.

I fynd

I fynde the saide ceremonies on
euery syde sūdry & vnlike among
theym selues. Thyrdly they be
excedyngly mutable/ wherfoze it
were good, in asmoche as there
are so many men, whiche do so
hyghly regarde ceremonies, that
there were somtyme declaration
& instruction gyuen to the comen
people, concernyng the same: but
in suche wise y they might learne
and knowe y dyfference betwene
the very worshyp and seruyce of
god, and y rite and vsage of the
chyrches. For if a man do come
to masse, and doeth here it, he we-
neth that he hath done his duety
gayly well: and he doeth not yet
knowe what the masse is. But in
our tymes ceremonies haue gotē
this name of y goddesse Ceres:
for they do gyue or bring in bread
and vytaylles by a good fyere.
And

And therfore we do not suffre, &
any man shall speake euill of that wherof they
maner of worshipping god. Let are called by
no man be angry nor discontent, this name
if I shall some what speake and ceremonies
gyue sygnifycacyon of them: for
ceremonyes after this maner are
in a maner ydolatry: & that thou
mayste perceyue and vnderstand
what they are consydre & marke
well these thynges folowynge.
yf we wyll at any time do y offi-
ces and workes of y chirche, and
kepe diuine seruyce and honour:
what do we: do on a whyte linē
surples: which ought to sygnify
our innocēcy and chastite of lyfe,
and also the clere vnderstanding
of the holy scriptures, which same
thyng whyte & pure syluer doeth
represent and signify in the holy
scripture: but in our iudgement,
we are no lesse of weyghte and
aucto-

The amyce
of furre
what it sig-
nifyeth.

auctorite, nor lesse wyse, then the
very scripture of god, besydes
this, we do on vs a calabere a-
myce of deade beastes skynnes,
which doeth betoken mortalitie:
for if we shold be onely cladde in
a linnen garment, and that same
also beyng whyte, we myghte
perhappes considering þe thyng
which it signifieth, þe is to wete,
þe we were so greatly ennocētes/
of so chaste lyfe/ and so excellētly
learned in holy scriptures: we
myght(I say) by þe reason therof
fall in to pryde: for connyng and
knowlyge oftentymes maketh a
man proude. Therfore we do
loke vpon the ouermost amyce of
gray skynnes, whiche may put
vs in remembraunce of our mor-
talyte, by the reason wherof we
fall in to humylyte and meknes/
and so beyng full of clenness/ of
innocent

innocent lyfe of greate knowlyge
of the fcriptures / and moſt depe
humylite : we do go forth in to þ
tēple to giue vnto god his honour
& ſeruyce / what ſay ye my neigh-
bours, are not this gay goddes?

So then prime (as we call it) is
begon / i ſome cōtreis ther muſt
one com forth armed w a bagge
fulle of money, to confort ſuche
humble and heuye hartes which
ſame thyng is lykewyſe done at
Tertia, Sexta, and Nona / who
wolde, were not this : do the dy-
uine ſeruyce : here are heaped to-
gether innumerable pſalmes, An-
temnes / Collects / many praiers,
although they do nothyng at all
agre one of them with another:
& makynge haſte, as it were hun-
ters in a wodde we do mumble
together and make a buſſynge
none otherwyſe thē do waſpes or
gadde

The ſeven
houres ca-
nonycall.

Canons of
lordes of
the close.

gadde bees in an olde stocke of a
wylowe tree, at whiche noyses
bothe of them, it is pleasaunt and
swete slepyng beyonde measure.
For we do synge so easely & ten-
derly, that euen in pryme alone,
we are faine to chaung our tune,
and to take it higher, twyes or
thries often tymes euen hole.iiij.
ptes. ad totam quartam. After-
wardes do come in our masters
& lordes of the close couered with
gray amyces, and haunge on a
bery white surples, but not suche
one as the forsayde chaplaynes
do weare, but of mooste fyne ray-
nes or sylke, bresly so fyne and
thynne y a man may se thozughe
it, in token of mooste hyghe and
perfecte excellency in holynes / in
chastyte in innocencie / & in pro-
foude vnderstandinge of y scrip-
ture / namely in the epystles of
Paule,

Paule, and in the gospel. For
albeit that they be very excellent
in other thinges yet in these thin-
ges they are excellent, as who is
most excellēt. These mē beholdig
theyr amice of furre, which hath
in other coutryes a great gyrdle
of grene colour hangyng downe
(as thicke as þ corde wherewith
the mynorities are gyrded) with
many tasselles, & wretched sylken
thredes very thicke as are þ brus-
shes of drapers or taylers: then
is theyr harte stryken as it were
with a knife, when they are thus
put in remembraunce of teryble
deth: wherfore for passing great
heuines they compasse their heed
round about with a purple tiara
and they are nothyng so proude
as they, whiche do synge in the
quier, which do continually rüne
in to þ chyrch cladde in a garmēt

M. j. gnawen

gnawen and eaten of woꝛmes &
mothes, but they haue thꝛe oꝛ
fiue seruaūtes waiting vpon the
& two chaplayns, whiche folow
harde at theyꝛ masters heeles, to
thentent foꝛsothe that they also
myght dꝛynke in so great contē-
placyon, & so might learne well
to consydeꝛ and remēbꝛe death/
but they are of a very high mide/
they honour þ̄ chapleins, neither
do thei trouble them in labours/
they syng eyther nothyng at all/
oꝛ elles very lytle, because þ̄ other
shold not be letted, they haue also
but comen oꝛ course bꝛestes: but
yet they resoꝛte to the quyer very
woꝛthyfully / they doo hyghly
honour to þ̄ lampe / thei do make
greate reuerence to the sayntes/
and so after that they haue ones
pꝛesēted and shewed them selues
in the chꝛche / anone after they
Desyre

desyre frendly and louing depar-
tinge/they go forth of the quyer,
comyttynge the resydue of the dy-
uine seruyce to the chapleynges/
but yet theyr mynde is moche set
vpon hym which walketh about
wth the bagge of money/to whom
after that they haue humbly put
forthe theyr hande, then is there
no lenger ony cause of taryenge:
for they are exemted, and the byr-
des do leape vp at home fastyng
þ whelpes do teare one another/
þ olde cokesse & the yonge cokesse
do bzaule and fyght / they muste
neades be commaunded to kepe
peace. But least the chapleynges
myght say, whyles these men are
ydle and do nought / we must be
fayne to synge continually in the
queare: they are wyse / they do
part and deuylde þ labours with
theym, so that the chapleyngs do

¶.ij. synge

syngge myghtely, and them selues
do myghtely receyue money / to
thende that all thynges may be
brought to egalyte yet neuerthe-
les thei do giue to these mē. iiii. d.

Oblatyon. But if masse be begon & the tyme
of offring doeth drawe nere, here
also is dyuersyte: for y^e chapleins
armed euery one of theym with
an ob. do cast theyr ob. in to the
basen kyssyng y^e sudary. But the
masters theym selues do come wth
a very depe conscience / & when
thei are comen nere vnto y^e basen,
they do thynke in theyr myndes /
peraduenture thy money may be
a possessyon or goodes vntuly
and wrongfully gotten: they will
not therfore offende ony thyng
at all / and doo touche the basen
ryght well with an emty hande /
very honozably drawyng backe
agayne their armes / kyssing also
the

the sudary / and makynge curtesy
very goodly tournynge rotonde
aboute / and so fayre and softly
they go agayne to theyr place /
who wolde call these thynges /
tryfles / when they do so honou-
rably make their oblation to god.
Oh how goodly mynysters and
seruice are daily don to almighty
god : how goodly shryll longes
do sounde daili : here y musiciens
do synge songes of fyue partes /
accoꝝdyng to y .xc.ij. Distynction
Cantâtes. &c. Otherwhyles they
do so strayne theyr voyce aroue
theyr reache / as thoughe they
wolde be strāgled, with in a litle
while after they do let their voice
fall so lowe / that thou woldeste
wene / y they dyd wepe / one man
singeth on this part, an other sin-
gethe on another parte / & by and
by afterwarde they waxe dumbe:
anone

The songe
vled in the
chyrche

anon after one begynneth to crowe
 as it were a henne, which wolde
 lay egges / and then foloweth a
 sounde of a full voyce, as it were
 the soude of a drone or of a ledder
 pype : in somoche y often tymes
 in so great a stryfe & dyuersytyes
 of manyfold voices it doeth seme
 necessary to crye peace peace / they
 do howle so pytyously, that we
 haue in very dede pyte & cōpassy-
 on vpon them : moche lyke to the
 howling of cattles i Marche. But
 what shall I saye of the gospell-
 when it is song : Oh how good-
 ly ceremonies are then done : (it
 is moche lyke to y faciō, which y
 Jewes did vse i olde tyme about
 y sepulcres of y pphetes, wherof
 it is mēcioned i y .xxiij. of Math)
 Ther is borne a bāner of sylke &
 garnysed with a goodly crosse,
 in token of y victorious & blessed
 tryumphe

The cere-
 monyes be-
 sed at the
 reading of
 the gospell.

trypumphe whiche Iesu Chryste
made of subduing þ world vnto
hym selfe by the doctryne of the
gospell Iohn the .xvi. And also
because in baptisme all we did be
come swozne to chryst vndre this
sygne of the crosse, and also in to-
ken þ þ world is to be ouercomē
by the gospel / besydes that there
are bozne aboute two brennyng
tapers in sygnification and beto-
kenyng þ the gospell is the very
heuenly doctryne, by the whiche
all men are illumynated & saued,
and not by ony other thynge / to
thentent þ we sholde kepe fyrmē
& stedfast faith in þ gospell, Iohā
þ .viij. chapitre. Then afterwar-
des a preest beareth a sēcer of sil-
uer makyng a fumigatiō & sauour
of ensence, as long as þ gospell is
in readyng to syngnyfy our in-
warde affection toward chryst w
deuoute

Deuoute prayers to hym, to the
laude of hym / for his grace and
doctryne gyuen vnto vs. There
is also bozne aboute the gospel
boke rycheley couered with golde
and syluer, garnysed with precy
ous stones: in þ sygne and token
of our great estymation that we
haue towarde the gospel, and þ
in our iudgement it is þ hyghest
treasure, whiche of feruente loue
enclosed within our brest w ma
ny vertues & chrysten lyfe doeth
breake oute in to woorkes, whiche
thing we do se in a maner dayly.
Afterwardes there thundreth a
great bell / by which we do sygny
fy our chrysten preestly & aposto
lycall offyce / þ it is well done and
executed of vs lyke wyse as chryst
hath commytted and gyuen com
maundemente to vs preelates, in
the. xij. of luke / and in the laste of
marke

Marke / last of all the gospell is
borne aboute to euery person in
the quyer, and offered forth to be
kysled, in the sygnyfication of the
greate feruent charite þ we haue
towards Chryst & his doctrine,
where we do openly shewe, that
we wyll be perpetually the fren-
des and folowers of the gospell:
for þ othe, whiche we dyd make
at the receyuyng of þ sacrament
of baptisme, þ same we then con-
fyrme with a kysse / and we do go
aboute to gette that glorie in the
syght of þ lay people, to whome
þ gospell is not in lyke maner of-
fered to be kysled. Oh how great
honourynge and seruyce of god
is this : for yf this be not hyghe
honour to god then wote I not
what is honour to god . Now þ
Lutheranes do alwaies come a-
gaynst vs w the gospell making
Jewes

Jewes and phariseis of vs / how
hold we otherwise worſhyy the
goſpel: is not this reuerēce grete
ynoughe and ynough agayn: for
euen whyles the goſpell is in ſyn-
gynge, we do put of our cappes,
we do ryſe bp on our fete / we do
wake out of our ſlepe / we do ſpyt
a reatche ſtrongly / which thyng
doeth helpe well / althoughe our
mynde in the meane ſeaſon be in
another place occupied aboute o-
ther maters / whiche thyng can
not hurte for as moche as we do
ſtonde there preſent / as it is had
in the .x. Diſtinction fixū ſtroſack.
Anone after theſe thynges done /
we do go in to the chapitre houſe
(as they cal it) and there we take
grete care, and do take weighty
counſeyles / by what meanes the
ſeruyce of god may be mayntay-
ned / where the lettres of the pen-
ſyons

penſions do ly hyd / how moch treaſure
is in the treaſurehouſe / how
they may lende money to brynge
in encrease þ our canonſhyppes
myght be made the moze fatte: &
we do alſo make a newe ſtatute,
how longe ſeaſon a newe chap-
leyne or chanon ſhall receyue no
frutes, at the begynnynge, that
þ buyldyng myght go forwarde
by the penſions / for this entente
thei do giue charge to þ preacher
vnder an othe giuen, that he ſhall
make no ſermon in which he ſhall
not proclayme & Declare a greate
buyldyng to be in hande, & great
coſtes and charges / wherfore he
muſt exhorte the people very dy-
lygently to gyue money promyſ-
ſynge manye a thouſande yerres
of pardone / beſyde I wote not
what lētes & he ſaieth þ all thin-
ges do not belong to poze folkes,
for

Episcopi
byshops.

for almesdede maye be well done
also vpon chyrches. But yf god
doeth nomore desyre of vs / then
this outwarde garnishynge and
pompe it is a verye easy excuse:
but I feare greatly my welbelo-
ued lordes leaste those thynges
may be layd to your charge, whi-
che are wryten in the fyrst chapy-
ter of the pphete Esaye / Our bys-
shops haue theyr name of consy-
derynge & ouersyght, as y^e which
oughte to be watche men, keepers
and ouerlookers among y^e people,
y^e yf at any tyme the sayed people
do erre & go out of the right way
fro the lawe of god, they may by
the byshop be called and brought
again in to y^e waye / be monished,
be thaughte & rebuked: wherfore
Hieremie in the fyrst & second cha-
pyter doth by a true name cal the
pastours & herdesmen, which by
know

knowlege & þe doctrine of þe gospel
do teache faythe to þe people. But
now the bysshops haue turned
theyre eyes an other way, and not
one of them preacheth ony worde,
yea they do mozeouer thynke it
an vnseemly thyng for theym to
preach, albeit yet þe it did be seme/
saint Nicholas saint Martyne/
Ulryche & was very conuenient
and seemly and also worshipfull
to the apostles yea and Chryste
Jesus hym selfe also dyd walke
aboute on his feate in dyuerse re/
gyons preachyng the kyngdome
of heuens. Yf to preache þe worde
of god were a shame, if it did myn/
nysh and appayze the honour of
Bysshops: then myght Chryste
haue rested in Bethanye with la/
zarus, and haue comytted that
offyce to þe apostles, whose mas/
ter he was in good peace & reste
lyuyng

Actorum .i.

lyuyng his owne selfe pleasauntly
& easely in all kynde of pleasures,
as our bilshops do now a dayes.
But he began fyrst to worke, and
afterwardes to teache. But now
a dayes the byshops do begynne
stryues and lutes for benefices/
pensyons/castelles/cytyes/these
matiers they take in hande/these
thinges they doo wene to be ho-
nour vnto the:but thei are asha-
med of y^e thyng, wherof and by
which they haue gotten theyr na-
me and possessyon. I saye to you
byshops, that your dygnyte is
greate, and it is worthely gyuen
to you for the honour of Chryst,
yf you do folow his steppes/ but
who soeuer of you doeth not eue-
ry sunday in his own pson teach
the gospell in that place: where
he is abydyng: surely he is no
pastor, and he shall be compelled
to

to geue a soze accompte and reken-
ning of his dede accordyng to the
word of y^e lord in y^e .xxiii. chapi-
tre of Iheremye. Also if he doo
preache his owne lawe, and the
doctryne of men / in the stede of y^e
word of god: he shall gyue an ac-
compte for all y^e harmes growig
therupon, so is it wryten Eclayse
xxiii. Yf you be the bycarg & suc-
cessours of the apostles: execute
y^e offyce of apostles, in your own
parson, in that place where you
ar resydente and abydyng / how
greatly shold y^e gospell be regar-
ded & had in hygh estimatiō: yf y^e
fathers y^e bysshops dyd teache it
theyr own selues: for thā y^e p^ops
& parish prestes wold dyspyse thē
selues lyke wyse w^o good truste &
boldnes, to folow thē. But now
you al for y^e most pte are very des-
pisers of thē which do saythfully
teache

Offycialles
Notaryes.

teache and pzeache þ gospel. Oh
lorde, saue me from that terryble
Judgment whiche you bysshops
shall receyue / your bycars / your
offycialles / notaries / your aduo-
cates, and proctours are very ty-
rautes / they do regarde one per-
son afore another with great per-
cualtyte / they loue byzbes / they
bere poze men and desolate perso-
nes / they suffre symple sely men
to pishe: thei thynke in this wise /
I am out of all ieoperdy, what
so euer I do, it belongeth to the
bisskop, and he shall abyde all the
daunger / all the synnes therfore
of them / all þ bloude of innocen-
tes oppressed, doeth cry vp to he-
uen for vengeaunce vpon you bis-
shops / for you ought dyligently
to loke vpon these thynges / and
to enquer & serache out of suche
men as are not suspected, what
is

is y^e state of all thynges: & not to
gyue credence to your flatterers.
This blode was commytted to
your handes, of whom it shall be
requyred agayne by the iustice of
the strayght iudge, euen vnto the
least farthyng/whiche thynges
I do speke to you for your pfete.
And yf you do not thus: ye are
ydolles, accordynge to the testy-
monye of the dyuine scripture in
the .xi. chapitre of zacharye. Also
in the second cause, and the .viij.
questyon Non omnes. &c. yf you
do say that it is not the vsage &
maner of y^e chyrche, that you bis-
shops sholde teache the gospell:
then I say to you that you haue
none other auctoryte or offyce of
god then in the worde of god, in
whiche all thynges are compze-
hended, as Paule sayth writyng
to Tyte in the fyrst chapitre, and

R. i.

to

Nota.

to Tymothe in the thirde chapytre of y^e seconde epystle / wherfore if you will not execute your office, lay from you your byshoppe: but yet considre, what this name doeth conteyne within it selfe, in the thirde chapytre of Ezechyel. If you be asshamed to make a sermon: be you also asshamed to receyue & take the rewarde whiche you haue not deserued / we might moche more profytably sette in your place a mā made of strawe: which if he did nothig labour, he shold agayne also nothynge eate, who soeuer doeth not labour: let him not eate, accordyng to y^e doctrine of saint Paule. These thinges haue we spokē to your byllite & profet / for in open sermons no man dare tell you one worde of y^e trouthe / wherfore it is needefull, y^e we do sende those thynges
in

in to your houses which we wold
haue you know, that your offyce
and duetye may come in to your
remembraunce, and also þ iudge
Chryste Iesus, in the. xxiii. cha-
pytre of Mathue. Now let vs
set vpon the very mischeuous p-
sones, by whom spiritualli aboue
measure the greatest honour and
seruyce of god is dayly done by
syxe hundredeth diuerse fashons a-
monge theym selues in all poyntes
vniike: for euery one orde of
them hath set vp a speciall ydoll,
holy Helyas, the prophet called
by surname Thesbis, in the olde
tyme afore þ natyuyte of Christ,
certeine hundreth yeres, did dwell
nere the ryuer Iordane aboute
the Mounte Carmelus, but not
perpetually / to þ same Mounte
came the mother of saynte Anne,
yea & also saynte Anne her selfe,

R. ij. and

The carme
lytes come
ly called s
whyte fry
ers.

& last of all blessed Mary Chry
stes mother was broughte thyr
ther, (as they say) to þ dedicatiō
of the temple. In this Mounte
(I say) of Carmelus, rose by the
holy ordre of theym, whiche are
called Carmelytes. I cannot tell
what came in to theyr myndes,
thei haue made them selues a bet
ter name now a daies, & they are
called the fryers of saynt Marye
our lady: I maruayll greatly, in
asmoche as our lady saint Mary
was neuer Nunne, nor neuer did
make ony relygyous man: why
thei do cal them selues our ladies
fryers: they sholde moche better
& moze rightfulli be called Helies
fryers, of Helie/ from this begin
nyng hath so greate dyuine ho
nour come forth of greate holy
nes, from so olde an oygynall
of that ordre, euen from Helye
(yf

(if it be true) But if a holy place, Nota.
and longe tyme may make good
and vertuous men: then sholde
the deuyl be very good and holy,
whose ordre began in heuē before
the creation of man. But the sol-
dane consydered the thynge the
ryght wey for after þ̄ they chaū-
ged theyꝝ oꝝygenall, he dꝛoue thē
out of his londꝛ, to whom before
he had ben very ofte benefycyall.

Dominik was a good mā, & of a
good mynd he did inuent a mean
weye, after whiche, men myght
lyue better accordyng to the gos-
pell, at suche tyme as he was yet
a chanon regulare. Now thei do
a scribe to hym, that he was cal-
led by goddes owne selfe to that
so hyghe and excellent ordre and
þ̄ god had put h̄y in to it, & that
the blessed vyꝛgyn the mother of
god did vpon hym his religious
habyte:

Feyers pre-
chers comē
ly called þ̄
blakce fry-
res

Thomas
of aquyne.

habyte: I neuer knewe that our
lady saynt Marye dyd make fre-
ers. que certe rē quasi acu tetigit.
for y Dominicanes do gyue great
honour and reuerēce to our lady,
as in Berna, & Senis, laudably
and gloriously / and lyke wyse in
other places, as we haue often
tymes harde saye / I maruayll
greatly, y you also are not called
our Ladyes freers, syth it is so y
you haue receiued your habite of
her. But paduētur y Carmelites
haue gotē this name from you at
rome, of y pope, which adourned
theym with suche a name. Yf y
another man sholde doo this: we
wolde saye that he dyd renye his
owne name. Afterwardes Tho-
mas of Aquine lyked well the ly-
fe of Domynyk, and therfore he
toke it vpon hym & so continued
this sayd Thomas / when at the
begyn

begynnyng he dyd loue naturall
artes and wysdome, in processe
of tyme, he fell to the study of dy-
uynyte, wherin he bestowed all
labour and dyligence to get the
vnderstondyng of the holy scryp-
tures / and accordyng to the olde
vsage & custom of philosophers,
he began to compare the philoso-
phies to þe scripture of god, & by
þe philosophers he dyd measure &
iudge it / howbeit yet it was ne-
uer his mynde, þe those thynges,
whiche he had wryten sholde be
accompted & taken for artycles
of the fayth: for he doeth submyt
all his workes to the prymates
of the chyrche, and to the iudge-
ment of wyse men, which thyng
may be suffered / but what thyng-
es haue spronge afterwarde
therof: In lyke maner as I sayd
here to fore of hercules / saturne,
and

¶ of other wyse men whiche after
theyr deathe were set vp for god-
des: euen so also do y freers prea-
chers, now extoll and magnify
their Thomas / holye Thomas /
a holy doctoz of y chyrche a holy
doctoz approued by y see aposto-
lique: moche after y same fashon
as the prophet sayth / the temple
of the lord / the tempell of y lord /
the temple of the lord / they saye
also, that Chyste from the crosse
spake with thomas: and sayd O
Thomas thou hast wryten well
of me. They do fashyon to hym
a greate dyadeame, and do set a
dooune vpon his sholdre / whiche
doeth loke in to his eares, and
doethe whysper somewhat in to
theym: make a gose on the other
syde which may betoken his gret
dyuynyte and godhed / when we
doo entre in to theyr chyrches, all
the

the tables are full of freers painted
lyenge in beddes, to whome
doeth come golden beames from
the wyndowes by these beames
god doeth wonderfully talke w
theym from aboue, one myracle
vpon another. Besydes this thei
do crye saint Thomas is y grea-
teste and chefe of all doctors and
teachers of holy dyuynyte: nere
at his hande they doo paynte an
Instrument of y body of Christ,
as though he had excellently wri-
ten therof. Saint paule y apostle
dyd neuer boste, y hym selfe was
aboue all teachers: but he called
hym selfe leaste of the apostles, &
vnwyse, and yet to hym god had
gyuen testymonye of wysdome.
But you freers preachers haue
made good saint Paule inferyor
to Thomas: and do you wene y
you haue done a greate pleasure
to

to your Thomas, that you haue
exalted hym for a god: verily it
is no pleasure to hym at all/who
so euer doeth not hold saint Tho
mas, y man is suspected in his
doctryne: who so euer doeth my
nysh the y auctorite of hym, he doth
greatly hurte the tendre eares of
the Thomistes: and who so euer
doeth reiecte Thomas, that man
immedyately is an heretyke, and
worthy to be caste in to the fyre.
Now I do knowe, yf Thomas
be conferred to the scripture: he
doeth halte greatly/ yea he hath
defyned manye thynges falsely,
whiche thyng neyther hym selfe
noz ony of his fryers dyd euer
vnderstond oz perceyue. My cou
ceyll therfore shall be/that Tho
mas sholde contynue Thomas,
he is a good and sufficient defen
der of his owne selfe, where he
wrote

wrote well/ but in suche thinges
wherin he dyd erre, in those you
cannot helpe him, though you do
magnify and exalte him neuer so
hygh, contrary to his owne will/
for Thomas is nothyng elles
but Thomas, when you haue all
done that euer you can/ be contēt
and suffre that he may abyde one
in the nombze and sorte of other
good felowes. Do not cast your
selues within euery gate & doze,
then shall you not be pressed and
thzunge: who so hath eares to
here: let hym here/ last of all, you
do hange forth a greate table a
brode in syght, in which table do
stand froth dyuers of your freers
goodly paynted, one a cardinall/
another a byshop / the thyrde a
doctoꝝ / y fourthe an astronomer/
one holdeth a lylve in his hande
an other a shepehoke / and manye
relygy=

relygyous women, leaues of bo-
kes are mēgled among, cleauing
fast in the braūches of a paynted
tree to and fro, as it were doues,
couered with greate diadeames/
which of y^e deuylles hath shewed
by reuelation vnto you y^e al these
are in heuen: Do you suppose, y^e
the pope maye make sayntes: yf
I had money: euen my seruaunt
shold be made a saynt hipocritical-
ly/ you do wandze from one place
to another as it were pies/ (I do
tell you a thyng as true as an
oracle you are known) neyther
wyl ye euer rest vntyll the same
thinge do chaunce to you, which
in the olde tyme dyd chaunce to
the relygyous of the templaries.
Take now forewarning/ where
is our good franciske leste which
was y^e sonne of the very myghty
and ryche marchaunte, borne in
a stable,

Saynte
Fraunciske

a stable, & layed in a crybbe, euen
likwise as Christ him selfe was:
yea peradventure he dyd also flee
in to Aegypte for feare of Herode.
I doo not beleue that there is in
ony hystories mention made of
ony saynt, which hath ben so fa-
mous in workynge of so many
myracles as franucyske. And yt
is noo maruaylle in asmoche as
he hath also bene crucyfied and
hath receyued woundes I mar-
uaile greatli where you kept him
in the meane season, vntyll suche
time as he was fastenid to Crysst
vpon the crosse, now fyrst within
these .iiii. yeres why haue you not
set vp a specyall crosse in y^e honoz
of him: least homly rusticall par-
sons myght mystake, & be yigno-
rant which were Chrystes crosse,
& which the crosse of Fraunciske.
But peradventure it is otherwyse
red

red in the olde hystoꝛye, then in þ
newe. Saynt Barnardyne lyke
wyse stondeth among other sayn
tes set foꝛth to the shewe, beyng
garnyshe with many myters &
bissshops crosses, which do lye on
this syde and that syde rounde a
bout hym. whereto neade the oꝛ
wherfoꝛe serueth this gloꝛiation
and braggyng of the contempte
of woꝛldly honoꝛs: seynge that
ye do now adayes with all dylly
gence, labour to get the pꝛoude &
most hyghe dygnytyes of Cardy
nales, and do obteyne theim not
without great sōmes of monye/
seynge also þ you do entremedle
with the greatest matyers of the
woꝛlde, & do determyne and ende
theym: ye do make greate booste
of your bowes, & of kepynge the
counsailes & rules of the gospels:
but yf a man do behold & cōsydꝛe
well

well the thing nere vnto þ lyght,
then haue you well nere dyspen-
sed agaynst theym all, spendyng
all your life in ceremonies onely,
as it were wyld horses, eatynge
onely straw & chaffe, for asmoche
as þ true graines & good corne is
bitterly vnknoen to you. There
are many of your. v. or. vi. sectes,
most pestylent and poysoned dis-
pylers (but yet vnder a good co-
lour and semblaunce) of the most
holy gospel of Chryste/ if a man
wolde brenne you all (I meane
ceremoniail psones) in an heape:
(If were þ truthe) you could not
tell what is the gospel, you are
rather a certeyn glitteryng, then
frutes of þ gospel. But yet you
haue a prerogatyue that none of
you shal go downe to hell, oneles
peraduenture it shold fortune so
that onye man goynge to heuen
Dyd

The fevers
augustyn-
ans.

did fall by the wey, at the founde
of that excellent and credyble re-
uelation, which the holy aungell
did brynge to Fraunciske, as his
brother Ruffyne, Leo and peter,
haue shewed in y^e chapytre. Ne-
uertheles to say the truthe, there
are som (though very fewe) reue-
rend & good fathers, & brethren/
in y^e ordr: which haue the ryght
and true vnderstondynge of the
scrypture, and also the clere dyf-
ference betwene the fleshe and the
spiryte. wherfoze I hope it will
ones come to passe, that these old
seruauntes of the temple shall a-
wake and shall forsake y^e lawe of
Moyse, & come to y^e true lyberty
of Chryste. The Augustynyans
do make vnto theyr Augustyne a
Herte, whiche he holdeth in his
handes stryken thozughe wth two
arowes: verely I do not pceyue,
what

this thyng doeth meane, excepte
the one doeth belonge to Augus-
tyne, betokening his loue to war-
des god, and þ other to his friers
betokenyng theyr brennyng loue
towards Margeret other why-
les when they be inamoured and
burne in loue, as we do se dayly,
and do perceyue also by þ comen
fame and rumour. Yf greate ab-
bottes wolde take my salutation
in good woꝛthe: it sholde be redy
foꝛ theym/ your house is called a
cloyster, because it oughte too be
shytte and close: you haue a syde
garment euen downe to the fote,
eyther blacke oꝛ whyte, and this
is nedefull aboue whiche you do
on a scapuler (as you cal it) whe-
ther it be of linnen oꝛ elles of wol-
len clothe, it doeth signify þ yoke
of Chꝛyste crucyfied, obedyence,
the exyle and mysery of this lyfe

The colll
or hode.

The galōd
of heare
vpō þ hecd.

The mon-
kes of saint
Blase.

patiently to be suffred for goddes
lake. Besydes this you beare a
rounde hode which couereth your
hed well in sygne and token, that
your fyue wyttes haue renoun-
sed the woꝛlde with all woꝛldely
affections, & that they are deade
to the woꝛlde, your hedde is well
nere altogether shauen & smothe,
a lytell garlonde & rundell onely
beynge left to signify your mynd
to be erected and lysted vp vnto
god: and þ garlonde betokeneth
the passyon of Chꝛyst with this
apparayle you doo appere to all
men. Some are apparailled with
black wynges hangynge do wne
fro their armes: to betoken their
inwarde loue to be verye feruent
and boilyng towarde god/and
also þ by humplyte they do fly vp
an high afoze the face of god/but
vnder these tytles you conuente
vg

vs vpon all our goodes, as be-
 longyng vnto the temple of god:
 your monasteryes are made free
 and y abbottes also are made fre
 & without all charges. By what
 reason can suche lybertye stonde
 w yon, whiche haue offered your
 selues to the lord god, in all obe-
 dyence and aduersyte of this lyfe
 to beare y yoke of Christe, which
 can not stond to gider with suche
 secular lybertie, excepte you wyl
 beholde and consydre the papale
 immunityes, in y .xviij. cause & the
 fyrst questio placuit. Moreover
 also there must be som ducale Ab-
 bottes, and that by the donatiōs
 & grauntes of the pope / how can
 the pope contrarie to the ppriete
 of your name gyue to you immu-
 nityes or lybertyes: seyng y you
 are called monachi, which ought
 to be solitari / hit by close, & desty-
 tute

The lyber-
 ties of mon-
 kes.

tute, & to be accōted as a baraine
tree, as saynte Hierome sayth,
which asketh this questyon. In-
terprete þ̄ (sayth he) this worde
Monachus, that is to wete thy
name: what doest þ̄ in the p̄eace
& multytude, which by thy name
arte alone & solytarye: cyties are
not þ̄ habytations of heremytes
and dwellers in wyldernes / but
of the multytude & people, wher-
of it hath that name / what aun-
swer doest þ̄ now make to saynt
Hierome: wylte thou defend the
by the pope: then prouyde that
he may chaunge thy name and
thyne habyte / and thou shalt be
no lenger a Monke: for he may
make of þ̄ a laūce man of Fraūce.
Yf thou art not a Monke / for
what cause and vnder what title
or name doest thou conuent vs
vpon our pensyons and goodes
belon-

belongyng(as thou sayst) to the
Chirch: yf contrarywyle ye haue
a dyspensatiō: then do þ laye mē
well also to dyspense with you, &
gyue you euen as you are / that
is to wete, nothing at all / you do
also beare(which god wote is ve
ry nedeful) a bishops mytre gar
nyshed with golde and pꝛecyous
stones / bearyng also in your han
des a shepehoke of syluer & gold:
coude ye not els rule your mon
kes / althoughe you had none of
these thynges: wherfore doo you
beare þ ornamentes of pastozes /
when you ar no pastozes: noꝝ do
fede your shepe / as saint hierome
wryteth to Helyodorug / but doo
caste forth the afore your shepe for
their fodder the rule of þ ordze: &
what is þ rule: to be cladde in a
blacke oꝝ a whyte coule to synge
matēs, to kepe sylēre two ho

D. 21y

daily at dyner & soup to quast of
two cannes or tākardes of wine/
also to fast from myghelmas to
Christemas / not to go out of the
Monastery without lycence / ay
men do none of all these thinges:
and yet that notwithstandinge
they also are good chrysten men.
But the canon lawe (I say) is y
very fode of chrysten men: what
fode had y people of Hierusalē:
whiche by the space of certeyne
hundreth yeres were very good
chrysten men / and yet had neuer
y lawe canonycall: suppose you
that you shall winne heuen with
your cowles and your owne sta-
tures & ordenaūces: nay verely /
y wyll not be / neuertheles ryght
welebloued abbottes with your
garlondes your mytre with two
hories / & your shepehoke doeth
e you another lesson / and
an

an hygher alban (as they call it)
with swete smellynge spyke, it is
in nowyse of that rede growyng
in the marke ground, which you
do greatly set by / & what a mon-
stre is this: where as you ought
to were a cowle with an hooде /
you take a dyspensation therfore
and do vpon you the oznamentes
of a bysshop / you garnyshe y^e one
hande with a goodly shepehoke /
the other you do arme with a na-
ked swerde / and that is in dayeiy
vse: somtyme also besydes al this
you haue a Cardinals hatte han-
gynge downe syde at your back.
wherunto neade you a swerde: is
not that swerde stronge ynough
whiche Paule doeth shewe in the
vi. chapytre to the Ephesians:
but that it is also neadefull too
borowe the swerde the shedder of
bloude, of emperours & kynges:
remie:

The secu-
lar swerde
of preestes
is agaynste
god.

remember and thynke vpon your
scapuler / & let Ceaser alone with
his owne swerde, what wycked
deuyll hath possessed you preestes
and bysshops: that you sholde be
wyllynge all of you to be secular
prynces & kynges: either Paule
and Chryste do lye: or elles you
do possesse the worldely swerde,
agaynst god & agaynste ryght/
you bragge and boste of your re-
lygyous state, vnto whiche (yf
you did rede Paule in the second
chapytre of the seconde epystle
to Timothe, and Johan in the
xb. chapytre) you are vnmete, do
you what so euer you wyl and
busy your selues to the vttermost
that you can. But one errour en-
gendereth an other / lyke wyse as
a chaunge was made from the
good holy apostle Peter, & euer
after continually, y popes haue
toured

toured them selues away from
þ fyꝛst fountayne of whom there
hathe broken in a clene contrary
forme / as it hathe ben clerely de-
clared heretofore, vntill of a shepe
sprange by a roꝝyng wolfe / of a
pꝛe acher of euangelycall peace,
a lawe maker of all tyꝛanny / of a
pꝛeest a man of warre / of a poꝛe
apostle the moſte myghty Cesar
and emperour of the woꝛlde / are
not theſe woꝛderfull actes: wher-
fore the ſtate of relygyous men
doeth very well make theym ſel-
ues lyke vnto theyꝛ capytayne.
Suche as the hedde is: ſuche is
the body. The pope is toured
in to a woꝛldely emperour / and
hath his pꝛeestes and relygyous
men ſoldyers and men of warre.

As þ pope doeth folowe Chꝛyſt: As þ pope
is ſo are re-
lygtous mē
euen ſo doeth the byſchops / pꝛe-
ſtes, and relygyous men folow
theyꝛ

theyr professyon. The pope facy-
oneth of Chryst the most patient
lord, what so euer hy selfe listeth:
for he alone doeth gyue strenght
and auctoryte to the scrypture/
he doeth interprete it / he doeth
graunte the vse of it / in whiche
Chryst doeth rest, after his plea-
sure. So lyke wyse chyrches and
monkes do make ofte theyr pa-
trones and professyons / what so
euer they lyst. The pope in pro-
cesse of tyme hath put forth and
exalted him selfe for a god, wher-
fore chyrches & religious psones
do extoll & magnify their saintes
and statutes also for a god. The
pope gyueth to them imunytyes
and lybertyes: and they agayne
of theyr parte do therfore wor-
shyp hym in stede of a god, for so
is the facyon, helpe me then / and
I shall helpe y. Of those thinges
it

it cometh to passe, that euery one
of the popes partes do without
shame spytte out blasphemies a-
gaynst the blessed Trinite, ascri-
byng and gyuyng that vnto the
power of the pope, which belon-
geth onely to almyghty god / for
verely I my selfe herd with myne
owne eares, when it was openly
preached in a certayn monastery,
of one which, did proclayme and
declare indulgences / now foure
yeres ago : that y pope hath the
same power, that hath the blessed
Trinite in heuen . Oh straunge
and wonderfull blasphemy / let
ony man rede the bookes, whiche
are made and put forth agaynste
suche as they call heretykes : he
shall fynd in them great blasphe-
minations agaynst god, suche as
one may wonder to rede the. The
gospelles they do name tryfler.

In praissing
of y pope is
blasphemy
of Chyste.

More

Moreover the pope doeth con-
fyrme / what so euer thynge we
wyl desire / if money only be pre-
sent, he gyueth to the relygyous
men saintes, he canonizeth accor-
dyng to theyr pleasure / and so
are newe goddes exalted with-
out nombze. So to what mona-
stery thou lyst, thou shalt fynde a
very great multytude of holy re-
lygyous men made fatte on the
walles / & tables adourned with
goodly dyadeames, and eche one
of them holdyng a singular and
specyall ape in his handes. Also
euery company and felyshyp of
artyfycers haue propre sayntes
of theyr owne, holdyng þe instru-
mentes of theyr craftes in theyr
handes, one a shoo / an other a
tweyble / the thyrde a fyshe / the
fourth a swyne / the .v. a smythes
hammer. I truste strongly that
Dylars

dysars and pryuy traytours also
shall within a while haue a saint
of theyr owne / who in y mischefe
hathe graunted vnto you this so
hygh and so diuine offyce of ma-
kyng sayntes, whiche doeth ap-
perteyne onely to god: wherfoze
it is not without a cause, y many
men doo speake of the olde god,
and y olde doctryne & fayth, and
of the newe god / and the newe
doctryne and faithe. But this is
a poynte of crafte / to vnderstand
euery one of these thiges a right:
that no man do take the one for
y other. Often tymes some man
taketh a rauen for a popyngaye
or a pecoke: if he neuer sawe ony
befoze that tyme / other whyles
we do by the fyslhe called Nasus
in y stede of y noble fyslhe Alscha:
but when he is comen home and
hath opened and boweld y sayde
fyslhe,

A puerbe y
olde god.

Christe me
are admo-
nyshed.

fylthe, then doeth y fyrst perceiue
the fraude and gyle / for the fishe
Masus is blacke within, and the
fyshe Astha is whyte and full of
goodly fatnes . Now whyles
we do lyue in this worlde, in the
precious time of grace, if we will
not open the eyes of our vnder-
standyng, but wyl be content in
the outwarde vsage & custome
wenynge that we haue hytte the
right nayle on the hed, and in the
meane season do not regarde the
true kernell & inwarde thynges:
we shall perceyue afterwarde
(but to our moost and perpetuall
losse and harme) our errour and
iozney out of the wey, & that we
dyd by and take the fishe Masus
in stede of the noble fishe Astha/
but then y market shall be passed
when the spouse shall be entred
in and shall haue hytte the yate
after

after hym . wherfoze most wel: An excusa-
beloued and good chrysten men, ^{tyon.}
Do not take otherwise then well,
this my showyng & declaratiō of
your errour, although it be some-
what harde and sharpe: for the
body is of more value then the
cote, & y^e soule of more value then
the body: all lordshyp peryssheth
and forsaketh vs in the extreme
artycke of deathe. There folo-
weth no man but our owne wo-
rkes to accompany vs vnto the
strayghte and heuy Iudgement
of y^e very rightuous god: where
bothe a kyng and a shepard shall
be egally regarded, and the pope
and a symple pzeest, bothe moche
lyke reputed. we wyll be chry-
sten men, go we then, and let vs
not thus banishe our most gentle
and most mercyful redemer Iesu
Christ altogether i to wildernes.

let vs suffre that he may reuyue
agayne by holy scripture: noz let
vs not so rage and play þ̄ cruell
tyrauntes agaynst him vpon his
membres, þ̄ that psalme be not
sayde of vs to our perpetuall in-
famy & shame, Quare fremuerūt
gentes. &c. In that noble psalme
we se what harde & soze iudge-
mentes god hath gyuen.

The second boke.

Mowe wil I adde a cer-
teyn litle & bryef instru-
ctiō, & as it were a rule
oz marke by whiche,
ony man what soeuer he be, of þ̄
symple comen people, for þ̄ great
doctours, and laborious mar-
tires þ̄ saruauntes of þ̄ temples,
peradventure haue no nede at all
of it, beyng certayne and assured
of

of them, that they may perceyue
their owne dysseases, and so shall
they haue helpe, or elles neuer) I
may easely perceyue and iudge in
the dayly custum of our faythe/
and in the vsage and ryghtes of
þ chyrches, which we do se daily
to encrease, what is the olde god,
the olde faith, & the olde doctrine,
and on the contrary parte also,
what is the newe god, the newe
faythe/ and the newe doctryne,
that many good men be not so
myserably seduced / and suffred
to remayne in dyffydence & mys-
beleue of all their woꝝkes and re-
warde concernynge god & theyꝝ
neighbour wherof doeth ne-
uer grow or come forth
ony good thynge.

Fyꝛst what is the woꝝde of god.

P.i.

Foꝝ

Foꝛ asmoche as no man doeth
know foꝛ certenty, what god is,
but onely as ferre as hym selfe
hath reueled vnto vs, & y onely
by his holy scripture: it shall not
be lawfull foꝛ vs otherwyse to
speake, to teache of god, to be-
leue, to hope, (whiche rule let all
men well considꝛe) the holy scrip-
tures do teache and instructe vs,
a foꝛme wherof appereth in the
thyzde chapytre of Exodus.

The seconde. The hyghest woꝛ-
shyp, honour, and gloꝛye, whiche
almighty god doeth aske and re-
quyre of all men, is: that euery
man shold symply gyue credence
to y mouth and woꝛdes of god,
without ony humayne addition,
Johñ the .xviij. a foꝛme wherof
is most openly shewed Numeri.
xiiij. and .xiiij. wherof it foloweth
that faythe is the hyghest good
woꝛke,

wozke, and the greatest woꝛshyp
and seruyce of god, and the only
meane of our helthe and saluati-
on: foꝛ by faythe we are vnyed
and knytte to god, Ihon ꝑ .xiiij.
Capytre. and the. C.v. Psalmes.
and Ecclesiast. xxxij.

The thyrde/ the chrysten faythe
is ꝑ holy scrypture, which scryp-
ture is the mother of ꝑ chrysten
chyrche, Iohn the. xviij. and in ꝑ
fyrste to the Corinthyans, ꝑ .iiij.
chapytre. All these men/ whiche
from the botom and innermoste
fountayne of theyꝛ hart, do gyue
credence to the scrypture: are re-
generate ꝑ sonnes of god. Iohn
the fyrst, & the. xviij. and as longe
as they doo contynue in faythe,
they do also contynue and are the
sonnes of god: and are also the
coherytours with Chryst of the
kyngdome of god. Roma. viij.

P. ij.

ff. w

Now if they be inheritour of the
kyngdome of god, they are safe:
wherfore it foloweth, that all we
are saued or made safe, onely by
the chrysten faythe / and by none
other thyng. Ecclesiast. xxxiii. An
example wherof is rede in the.
xiii. chapytre of Numeri.

The fourth. All the scripture
whiche hath proceded from god,
doeth shewe & teache vnto Cryst
Jesus the son of god Iohn .v.
chapytre. Now that foloweth
that the holy scripture is y crys-
ten mother, which doeth gendre
vs by faythe, Iohn the. xviij. and
that all men, which do beleue the
scripture (as it was said before)
are y onely doughter of it, a pure
& an incorrupte byrgyne, whose
mery & louely spouse is Chryste
Jesu. Math. .v. ix. hereof we may
perceyue, that which is comenly
sayd.

sayd, that no man can be saued
out of the chrysten chyrche / is in
no wyse vnderstonded in his fun-
dation of the pope & the bysshop-
ryche of Rome, whiche are out-
ward thynges & mutable. But
this is vnmutable cleauing faste
vnto the soule, and not of mans
reason or strenght but of the holy
ghoste.

The fyfth.
Albeit in the scrypture faythe is
singularly spoken by it selfe in the
seconde chapytre of the prophet
Osee / and good charyte is syn-
gularly extolled in the .xiiij. cha-
pytre of the fyrste epystle to the
Corynthyans / & hope lyke wyse
in the .viiij. chapytre to y Roma-
nes: and semblably here & there
in other places of the scrypture:
yet for all that the chrysten fayth
is neuer in this worlde seperated
nor departed from charyte and
hope.

hope, for as moche faythe as is
in the : as moche also is there of
charyte and hope in the / & then
fyyste do spzyng good woꝝkes
folowynge as sygnes & tokens of
thy faythe, whiche thou haste by
charyte in hope vnto thy loꝝde
god. Mathew the. vii. chapytre.
Of these thynges take a very ne-
cessary instruction & lesson. That
the seruauntes oꝝ mynysters of
the temples are excedyng folythe,
whiche do put all theyꝝ faythe &
hope in woꝝkes to þe ceremonyes
of þe chyrche, so that yf they shall
haue trymly garnysched & decked
the aulters with many ymages/
candelstyckes and shall haue set
rounde a boutte the aulters as it
were a certeyne of trees, and then
do offere, do syng masse / do make
a clatterynge with belles / and do
runne aboute in þe chyrche, euen
vntyll

vntyll they do sweete & be hoozse:
they wold affyrme with an othe,
that they haue wrought a good
wozke to god, albeit y in all these
thynges now reherfed there ston-
deth not the value of one peace:
yea althoughe none of all these
thynges were done, yet wold not
god be angry, neyther sholde we
synne, though we dyd lay a syde
all these thynges, to speake as
to wchying to y wozkes of theym-
selues / but not to gyue credence
to god with all our harte: in all
his wordes / not to loue hym w
all our harte and mynde / noz to
trust and hope in hym: this is y
thyng that doeth dysplease god,
and whiche doeth separate and
departe vs from hym / wherfore
y lord said. The houre shall come
when you shall neyther wozshyp
y father in this Nor^{te} neither
yet

yet at Hierusalem : but the true
worshyppers shall worshyp the
father in spyryte & truthe / that
is to sey in their harte desierfully
syghynge to god in faythe, and
suche maner seruauntes loueth
god . But the mynysteres of the
temples sholde dye for hunger, if
suche worshyppynge and seruyce
of god were vbled . wherfore they
wyl in no wyse suffre suche ma-
ner worshyppynge of god / sekynge
somewhere rotten gloses for the
mayntenaunce of theyr dede.

The .vi. y there be open tem-
ples it is profytable specially for
symple and vnlearned men that
by the examples of other good
men / they may be prouoked to
thynke vpon god, vntill that god
shall graunte and gyue his grace
more largely vnto theym / for as
touchynge to the spyryte it is no-
thyng

thing nedefull to bieldde chirches.

Iohn the.iiij.&.ij. Corinth.v.

The .viij. The multytude of
Dyuerse ceremonies of y^e chyrche
not being vnderstanded nor per-
ceyued of the comen sorte & most
parte of people, what they are,
& how moche they are of waight
and value: engendzeth and cau-
seth many errours in the faythe,
so that the comen people doeth
otherwhyles accompte y^e thyng
for a very greate thyng, whiche
is least of all. Als when y^e groude
wozke and foundation is caste of
a chyrche to be byelded / or of a
aulter, then do they lay thereupō
straunge and maruaylous rely-
ques of saintes bpō some goodly
and costly pillowe / & when they
are brought or caried away a-
gaine, two or foure waxe tapers
are lyghted, which are bozne be-
fore /

foze / the pzeest him selfe is cladde
in sylk, beyng accompanied with
two pzeestes the one beyng Dea-
con, the other subdeacon. Now
if a symple lay man do in y mean
season stonde neare to a pzeest be-
yng at masse, and he is eyther at
the leuacion, oz elles at the recep-
cyon of the sacrament, this laye
man seyng so great pompes and
royall solempnyte and so moche
cost aboute the relyques, where
as a boute the sacrament, there
doeth scarsely one pooze candell
bryne: he forsakethe the masse,
& maketh haste to a newe aulter,
fallyng downe on his knees / &
I do beleue that many also doo
wozshyp y relyques / for we may
perceyue by the woꝛke, that the
lay man doeth gyue moze mynde
and reuerence vnto the relyques
(which peraduenture are bones
of

of a rotten horse) then to the sacramente / whiche doubtles are maners / not semely for chrysten men. Also if a man do stonde nere the masse and sacramente, and in another place they do ryng to the leuation or sacrynge, this man runnythe aboute from one aulter to another as though the sacrament at one aulter were better or of lesse vertue, then the sacramente at an other aulter. I doo not se any other causes of these errours, then be cause they are not well and ryghtly instructed and taught in the faythe. Now this maner and custome hath cōtyuned many yeres / with many other sundrye and dyuers rytes maners and vsage of y chyrche, as thou thy selfe mayste remember. Is this the olde fayth or the olde god? I couet not this fayth:
how

howsoever the mynysters of the temple do bable, and prate they what soever they lyst. But this thing we haue disputed also here tofore.

The very
olde god.

¶ The .viij.
As god is true and aeternall so is there a true dyuine scripture, and a true & an vndoubted chrysten faythe: and this is the very olde god/the very old fayth/and the very olde doctryne **Ephe.iiij.**

The byble.

¶ The .ix. y dyuine scripture is y holy byble of y chrysten chyrche (whiche chyrche what it is, was declared befoze in the thyrde and fourth artycle, and let not y pope & y Romanystes be vnderston- ded by the name of the chyrche) in the holy ghoſte known and receyued as true what soever is wryten in it is true: for it is the mouthe of the lord which cannot lye. **psal. C. xvij.**

¶ The .x.
Besy:

Besydēs the byble be any man
neuer so holy, as Augustine / Hiero-
me / Ambrose / Gregory / Tho-
mas Bonauenture / Leo / Cipry-
ane / Crisostome / all the popes
and bysshops : yet are they say-
enges and wytynges & what so
euer they taught to be vnderstō-
den with reason and iudgement,
and not to be compared & made
egall with the byble in auctoryte
and credence / wherfore this ar-
gumēt is nothyng of strenght, to
say, Augustyne sayth this thing,
ergo it muste nedes be true : or
Thomas sayth it, ergo it is true :
or the pope teacheth this : how
can it then be errour . This say-
eng is nothyng worthe. But the
holy gospel sayth this, ergo it is
true . This beleue thou of a cer-
teynte / for in the beleue of holy
scripture is y^e worshopfull sacra-
ment

The do-
ctours.

ment consecrated of the pzeest / in
y faith of it, we are assoyled from
synne. The kyngdome of heuen
is promysed / the fyer of hell is
thretened / & all thinges are true.
Mathue the .xxiiij. chapytre.

The .xi. All men, aungelles,
wise men / philosophers, doctours,
bysshops, popes, monkes freers,
and Nunnes, yf they be not for-
tyfyed and bozne vp by the scrip-
tures, & grounded vpon it, they
are euery one of them newe god-
des / antychrystes / bayne, and
nothyng worthe / Sapientie.
xiiij. and Hieromie. x. and. xi.

The byble
is the rule
of all do-
ctrynes.

The .xii. The holy and dy-
uine scrypture, is the canonicall,
and true rule, which doeth iustly
measure all thynges accordyng,
vnto whiche all doctrynes / all
open sermons / all the commaun-
dementes of superyours, eyther
spyryt

spyrytuall or temperall or secu-
lar. The pope / and themperour /
all doctours / whether it be Au-
gustyne / or Thomas / The coun-
sell or chapytre / The chyrche of
Rome / or of Bohemye : all men
(I saye) and all thynges ought
to be measured and tryed by this
rule , whiche I haue sayde / and
what so euer thyng is approued
by it , lette it remayne styll : and
what so euer thyng doeth not
abyde the tryall and iudgement
of the scripture , let it be refused
as erroneous / let it be dyspyed
as a thyng brought vp and be-
gone by the newe goddes . Let
it be cutte away as newe faythe
and newe doctryne . Actus the
fyfth chapytre, we ought to obey
god, rather then men.

The thyrtynth

Al

All men þ̄ lyue in this worlde,
iet theym study and gyue theyz
mynde hereunto, that they doo
learne to reade and wryte / yf it
may be to thende that euery man
may often tymes rede the byble
namely þ̄ gospels, to him selfe /
his chyldren / & his householde:
specyally on the holy dayes / for
the gospels is of suche vertue and
strenght, that þ̄ more often times
men doo rede it with desyre: so
moche the better they doo learne
to vnderstonde Chyste / and the
more fyrm and stable faythe to
get towarde god / & theyz cha-
ryte is somoche the more excited
and styrred vp towarde theyz
neyghbour / & the loue of heuenly
thynges doo sprynge: to be shorte
it is the hyghest consoltion that
is in the worlde in all aduersyte.
And it is a shamefull lye to say,
that

that the gospel can not be vnder-
stonde withoute the doctours /
for the dymyne scripture is so set
forthe by the holy ghoſte / that it
doeth expounde it owne ſelfe, &
doeth open and declare one texte
by another / and one place doeth
beare witneſſe to another / ney-
ther hath it ony nede to begge
helpe eyther of the doctours, or
of our men, which of them ſelues
are none other then lyars / for as
moche as it is ryche and perfecte
ynough of it ſelfe. For this is the
cloſe gardeyn, and the enclosed or
ſealed ſpring and the freſhe wa-
ters of lyfe, whiche in moost ha-
bundaunte and plentuous wiſe
do perpetually ſprynge forth and
yſſue in to all the breſtes of them
that do beleue Iohn. iiii. and. vii.
I beſeche the for the loue of god,
tel me, who taught all martyres
Q. j. and

& theym that inhabyted the wyld-
ernes, þ̄ gospel & peraduenture
they also did contynue in þ̄ woꝝ-
thyppfull vnyuersyte of physē by
the space of a dosen yeres / & they
dyd here some master doctour in
the sentence vpon the gospels,
in the scole Sorbona, where god
wotte, the gospel is moche had
in hande, and is in honour and
custome, none otherwyse then a
catte among skynners / who dyd
instructe þ̄ martyres in so honest,
so good and so reuerende & woꝝ-
thyppfull lyfe in god & peraduen-
ture / Duns / or Thomas. Good
master doctour what greates dy-
stynctyons dyd Peter / Iohn /
James / Jude / and Luke vse in
thactes of thapostles, or in theyꝝ
epystles & dyd they teache þ̄ peo-
ple (trowe you) other thynges,
then they haue wryten.

The

The .xliij. Relygyous men,
of what so euer ordre they be /
whiche do extoll and aduaunce
hyghly theyr owne doctrynes &
theyr owne doctours and sayn-
tes: what other thyng do they
talke, synge or preache, or what
elles haue they in their mouthes,
then holy saynte Thomas / the
subtyll doctour / maister Duns /
the moste excellent clerke Augu-
stine / worshypfull Albert. The
aungelycall doctour Bonauen-
ture. The yrefragable doctour
Alexandre of hales. &c. Nowe
I say, for as moche as in all do-
ctours accordynge to the nature
of man, hath bene founde incon-
stauncye, and a certeyne feare to
assyme in so moche of their do-
ctrines to & fro many excedyng &
noysome errours haue bene pcey-
ued & espyed out: yf þ doctrynes &

Q.ij.

Sermons

sermons which their doctours haue taught, haue not opely & playly buylded vpon y sure stone of y deuynne scripture / but yf they do take ony thyng what so euer it be for sure & vndoubted / yf either Thomas or Duns / or Ockam & such other haue wryten: so I say y they do stonde in greate ieopardy afore god . For this is euident & more cleare then daye / that Duns and thomas do agree with none other doctours / and they two be also so repugnaunt and contrary the one to y other / that what the one affyrmeth & saythe / the other doeth denye y same: the one sayth that this thinge is deadly synne, y other sayth it is no syne. Now yf the sely symple people do here them make so contrary sermons / the one to the other / frome y pulpyt : what other thyng oughte they

they to thinke, then that they are
tryfles & lyes : Ecclesiast. xxxiii.

The .xv. All prynces, & speci-
ally bysshops are bounden vnder
payne of hell, diligently earnestly
& sharply, to prouyde, y^e the peo-
ple be taught none other thynge
in sermons, then the gospel and
scripture. Now if the bysshops
be necligent and slacke, (as now
a dayes many be, and do (alacke
for pyty) more let then helpe:) it
belongeth to secular prynces, and
they ought and may assyste and
stonde by the gospel, that it may
be preached / nothynge consyde-
ryng nor regarding neither curse
neyther interdycion neyther of
bysshop or of pope: and the cause
is / Chryst hym self: sayeth in the
gospel, who so euer shall confesse
me afoze men him shall I confesse
afoze my father. But yf y^e secular
prynces

Actes .v.

prynces also wyll be blynde (as
I hope and truste they wyll not)
then it belongeth to the comen
power, euen by the promysyon
of holy scripture, to helpe y^e gos-
pell, & to giue honour to the same.
For we ought more to obey god,
then men, for Chryst sayth plain-
ly in the last chapytre of Marke.
Go ye in to all the worlde / and
preache ye y^e gospel to euery crea-
ture / he dyd not say preache you
the canon lawe, or preache you
Thomas or Arystotle.

The .xvi. The worde of god
the holy scripture, stondesth not
ne is grounded in the wisdom of
phylosophers .i. Cozyntheo .iiij.
wherfore it can not be proued or
measured, by Arystotle & Auer-
rois, neyther haue y^e simplitudes
of natural science and crafte / a-
greement in euery behalfe with y^e
scryp-

scripture : by the reason wherof
many, euen excellent learned men
also are deceyued / yea and some
sayntes also haue erred.

The. xviij. The mouthe of god &
holy scripture, is stable, vnmuta-
ble / perpetuall and true. Marke
in the thyrde chapytre / wherfoze
it suffreth not it selfe to be croked
oz bended after the mutation and
lawes of man: but contrariwyse
men ought to chaunge and shape
theym selues accoꝝdynge to the
scripture / yf they desyre to haue
eternall lyfe. math. y last chapi.

The. xviij. Now this is the dyf-
ference betwene the holy scriptu-
res / and the philosophies and do-
ctrynes of men: that the scriptu-
re can be vnderstonen of no mā,
(be he neuer so hyghe of wytte)
but onely of hym, to whome it is
syngularly gyuen by god frome
aboue

aboue. Iohn the .xij. and Esaye
 xcix. Now þ grace of god is not
 gyuen to ony of all the pꝛowde,
 wyse, & pꝛudent, men of þ world.
 Luke the fyrst / onles they haue
 befoze in theyze mynde reputed
 them selues for vnwyse & foles.
 j. Coꝛynth .iiij. But this thyng
 is neuer done, excepte god hym
 selfe do worke it Iohn the sixth.
 But þ wysedome and folyshnes
 in all þ wysedome of men befoze
 greatly esteemed, is caused & spꝛy-
 geth of þ ryght & true knowlage
 of a mans owne selfe. Apocalyp.
 ij. Now there is none other mai-
 ster of whome a man shold learne
 to knowe his owne selfe: the pure
 & perfecte humylyte pꝛouerb .xi.
 To be humble and meke: that is
 to take from a man his lyfe, and
 to ascrybe it vnto god so þ a man
 do thinke him selfe to be nothing /
 do

he knowle
 e of mans
 wne selfe.

do nothyng ascrybe to hym selfe:
but for asmoche as his herte is ta
ken awaye that he doo weest and
sygh for desyre to come vnto that
thyng, wherunto it is drawen/
and wherupon it is stedfastly set,
that is to wete to our lord Iesu
Christ onely. Luke y first. Now
yf a man doeth lyue in god/ he is
made one with god Iohn y .xviij.
And whan he is thus made one
with god, he hath also famylia-
ryte with god, & god with hym,
which in these dayes is nothyng
elles but the knowlege of god, &
of his wyl and desyre. psal. xxxv.
after which succedeth also y help
of the deuyne grace that we maye
be moze, & moze lyghtened in the
wyl of the lord. And the amyte
and frendshyp, whiche god hath
with man, and man with god is
knytte and made one in y dyuyne
seale/

famylia-
ryte with go

Seale / which is the holy scripture
Ro. xv. for the scripture is closed
vp & sealed rounde aboute to al þ
myghty men / to all the wise / and
the learned men / of the worlde /
that they can not vnderstonde it;
neyther shall they vnderstonde it
whyles the worlde stondesth. luke
xvi. ye more ouer they are þ more
blynded, & more obstynately ma-
de harde herted / by the objectyng
& layeng of the scripture against
theym. Iohn the. xix. wherfore it
shold not force þ value of a straw
whether one be a doctoꝝ of dyuy-
nyte, oꝝ not / whether he be a bys-
shop oꝝ pope / oꝝ els a swynherd /
oꝝ ony other abiecte and vyle per-
son. For god hym selfe hath refer-
ued to his owne selfe the election
and yate, whom he lyst to fauoꝝ /
and whome to hate / & to whome
he lyst gyue moche of his grace, &
to

to whome I tell. Exodi. xxxiii.
And although there were no scri-
pture in the world at all/neyther
ony other vnderstondynge /then
this rule: yet neuertheles all men
ought to rayse vp theym selues/
and to lyfte vp theyr heddes vnto
god/saynge in this wyse/ Lorde
I am a wretched synner/haue py-
tye and compassyō vpon my deso-
lation and mysery. But the wise
men, the greates doctours & may-
sters, y olde mynysters of y tem-
ple, haue no nede of these thynges/
there is weightyer maters to do,
they wyte them selues to be the
enemyes of suche maner folysh
and vnwyse men in Chyste. Be-
ware you subtyl wyse men, least
that yrene ryng of Senacherib
be not fastened in to your nose-
thrylles/ that your owne propre
worldly wysedome do slea under
you

you & gyue you a fal perpetually,
accordyng to the worde of god.
1. Coryntheo. iij. wherto serueth
your power without the feare of
god/and the knowelege of holye
scrypture: but onely that pooze
men may be soze vexed & seduced/
and that we may thrust downe y
heuye burthen of pharao dayely
more and more most cruelly vpo
the neckes of our innocent subie-
ctes: albeit that they are fre from
it/ & haue ben delyuerd by chryste
Jesu our lozde/ paule wytnessyth
that our synnes haue soo greatly
prouoked y indignation & wzath
of god y he hathe set ouer vs for
princes & rulers, feminine heddes,
Curlues/ kyghtes/ goshawkes/
gripes/ & we do dayly receiue mo.
The. xix. There can not a more
excellent or a more noble treasure
be found in this world, then a true
and

A rightuous preacher of þ word of god, in þ pulpet. Mathue. xiii. A good preacher.
 who so euer is of honest, of chaste,
 and of chrysten lyfe: vpon suche
 one the comynalte ought not to
 spare for ony cost / for as the pipe
 goeth, so do the gestes þ are byd-
 den, daunce. Yf the preacher be
 true, and well skylled in þ scryp-
 tures, no doubte of it, god spea-
 keth by his mouth: but yf he be
 but true and gylefull, god is farre
 from hym: & Belsebub speaketh
 by his mouthe. Mathue the. xiii.
 And where shall þ people learne
 to knowe god but by þ open ser-
 mons: if then the preacher doeth
 set forth before his eares þ pure
 wheate graines wout ony chafe:
 then the gestes whiche do sit at
 the table, doo eat pure and fyne
 whyte breade / whiche after that
 it is dysgested, doeth gendre pure
 subtyle,

A symple
 tude of the
 worde of
 god.

man co-
ore.

subtyle, and naturall blode : this
blode causeth good complexyon,
which good complexyon gyueth
sure and stable healthe / and this
good healthe causeth good ope-
racyons, of which pcedeth laude
and honour. So þ word of god
is that pure breade set forth afore
þ people by þ preacher / þ gesses,
that is to wete the people, which
heareth þ word, yf they do take
it with dilygence : they do disgest
it in contemplation & consydera-
tion, what was spoken / how it
was spoken / & why it was spo-
ken / wherof is gendred good and
subtyle blode : that is to saye, yf
they do learne to vnderstond, and
knowe what god is / what is the
true honour of hym / what is the
true fayth / which be þ very right
and good woꝝkes / what man is /
that is to wete vtterly nothyng /
and

and whiche is able to do no good
as of hy selfe .&c. This vndersto-
dyng & knowlege doeth engen-
dre and cause a quyet conscience,
whiche elles is troubled and dis-
quyeted with penythe questions,
and with dyffydence & dystruste.
Now a conscience hauynge this
vnderstondyng, & beyng hole &
quyet, doeth make a man constāt
in all aduersytyes, that he may
vnderprop hym selfe with god &
y scripture as vpo a rock. Suche
good & stronge establyshed helth
bryngeth the very ryght maner
and forme of thynges to be done,
& to be left vndone: wherof fyrst
doo aryse good workes, accepta-
ble vnto god. For a worke how
so euer greate it be, or may be, yf
it haue not a pure wyll & entente,
and also good and godly cyrcum-
staunces: verely it is nothyng
worthe/

Note and
marke well
you bys-
hops.

worthe / but who shall tell and
shewe so hygh thynges to þ simple
comē people: saue onely a well
learned preacher, and which fea-
reth god: when the people heare
none other thyng then the pure
scrypture: then also doeth none
other vnderstonnyng and percei-
uyng chaunce to the sayd people,
concernyng god and his wyll/
then which is right and true: as
þ god is trouthe, god is eternall
lyfe: hereof ensueth good peace
& compassyon among the people,
whiche the worde of god doeth
cause, and brynge forth / what
thyng is better in this worlde,
then peace, & to haue compassion
among our selues, eche w other,
of our mysery: where vndoubted-
ly god him selfe doech dwel with
good fortune & welth. The.xx.
There can no moze noysome noz
moze

more strōge nor more pestiferous
poyson, eyther be deuysed, or be
found vpon y^e earthe: then a false
and gylefull preacher Mathue y^e
xxiiiij. (Turne the symylytude of
the breade, which was giuen not
longe here tofore: and thou shalt
perceyue this to be true) Paule in
y^e.x.chapitre to y^e Romanes saith
thus, who so euer shall call vpon
the name of y^e lord, shall be saued.
But how shall men call vpon him:
yf they do not beleue on hym: or
how shall they beleue or truste in
hym: of whome they haue not
herde: and how shall they heare,
yf he be not preached or shewed
vnto theym: and how shall he be
preached, when they are not sent
for that entēte. &c. That is thus
moche to saye to the comen sence
and vnderstondynge/ if y^e people
haue none otherwyle vnderston:

R.j.

Dyng

Dyng & knowlege of god then by
faythe, & faythe also doeth come
thorough hearyng and hearyng
commeth by preachyng, whiche
cometh from y^e mouthe of y^e prea-
cher. (Now is y^e pythe of the ma-
ter touched) yf then the preacher
be vnskylled, vnlearned, wicked,
& false (as many there are now a
daies / which in y^e pulpit do none
other thyng then perbake forth
theyr priuate braulles, hatredes,
& pryde, beyng not able ony other
waies to wzecke & reuenge them-
selues) what doest thou wene / y^e
suche one shall preach of y^e spirite
of scripture? Naye that can not
be. As he is so he syngeth his ca-
roll / he hath lerned the humayne
wyldomes and phyllosophyes, &
the lawes both Cyuile & Canon,
he hath learned the artes of Ary-
stotle & Auerroys / & y^e maister of
the

the sentence with fyre hundreth
opiniators & questionistes brau-
lynge and struynge among them
selues, and as ragged & toorne as
beggars are / as for other he dyd
neyther studie euer / neyther can
skyll any thyng of theym. what
other thing then sholde he teach /
but humaine wisdomes: which
yf thou doest here of hym / y^e doest
also learne, & exercyse them: wher
of spryngeth a custome / whiche
engendreth forthwith cōfydence
and boldnesse. And yf this haue
ones gathered rotes in the thou
geuest thy selfe to reste and peace,
& at the last thou doest conclude /
that thou wylt neither enquer &
demaūde more profoundly / ney-
ther thou wylte iudge any other
thyng / & so thou supposeth that
thou hast caste on a very stronge
bonde / & sure holde vpon y^e kyng:

R. ij.

Dome

¶ froward
speche of
superstiti-
ous people.

Dome of heuenes, and that thou
canst not be disapoynted of it / (&
yet it is moze then a .C. myles fro
the) who so euer then wyll go a-
boute to plucke from the thy sup-
stion, what so euer is sayd / how
so euer plainly and openly y^e holy
scrypture be expounded & declared
to the / & how so euer reasonable
causes be shewed to the: thou art
wonte to thyne olde rotten and
softe water / (myche lyke vnto a
Tenche, whiche loueth better to
lye hyd in stondynge pooles / and
in mudde and fylthe: caryng no-
thinge for y^e freshe runnyng wa-
ters, all though it be her deathe)
thou haste a madde hed, the true
doctrine was neuer herde before
of the / it is a straunge thyng to
y^e: thou doest therfore shake thyn
hoze and mad hed sayenge, what
newe and straunge doctryne is
this?

this: from whence is this straun-
ger comen with this newe ware:
I am nowe .lx. yeres of age & yet
I neuer herde it other wyse prea-
ched, befoze now, there were wise
& pruden men also in þ olde time/
what: dyd all they erre: & were
all thei ignoraunte, what is right,
and what is not: my father also
taughte me so / yf it were so, as
these newe preachers do preache
& teache now a dayes: then were
we all þ ennemies of god, & very
deuylls / and then also had all þ
men in olde tyme wandered out
of þ right way, & lyued in errour/
how chaunfeth it þ we are comē
to this poynte: it is heresy, it is
erroneous doctrine, that they do
teache / it is newe faythe, þ they
do preache vnto vs / do not, doo
not beleue theym. I wyll stycke
to myn olde god to þ olde fayth/
and

a doctrine. And suche thinges do
they: yongers here & doo thynke
th^e in they: myndes. Thus doth
the preacher, thus do our person
and curate, thus do the religious
me, thus do preestes / thus doeth
my father / and our neyghbours:
& shalt thou thinke the contrary,
to all them: fallyng to this newe
opynyon: afterwardes the mul-
titude assembleth to gether, and
one foole confyrmeth & encoura-
geth another. Yf there be but one
word spoken otherwise thē their
madde asse heddes do perceyue &
take: then they crye oute aloude
not the scripatures (for that they
are nothyng skylled in) but scoz-
nes / dyspyfynges / raylyng wor-
des diffamatiōs, sclauders / blas-
phemies: & afterwardes they do
loke whether any man wyll say,
this is an excellent man, & a ioly
felowe /

felow. My foole tell me, when
began thy god, thy faythe, & thy
doctryne: thou wilt say to me, I
haue herde it preached so all my
lyfe tyme. Now I here the very
well/ it is y^e preacher then which
hath taught the these thynges:
ye verily. But what maner thin-
ges hath he taught the: (oz elles
thy ghostly father in confessyon/
which is of the same secte & sorte.
Oh confessyon confessyon / who
will speake after the same maner
of the / as of y^e preachers). Thou
answerest & saiest, he hath taught
me saynt Thomas / Duns / Oc-
cā / Capreolus / Aristo. Auerrois.
The master of y^e sentences / Doz-
mi secure / Roselles / y^e Sūmules
the popes lawe & themperours.
Oh good poyson / Nowe I aske
of the further / what are all these,
whome thou haste now named:
men.

Oh goodly
declarers &
expolytors
of y^e scriptu-
res yf god
be pleased.

Men . yf he haue preached men
vnto y: then are men thy goddes,
thy fayeth & thy doctryne: thou
aunswereft . No forsothe not so:
for they are in dede men, but he
taught theyr doctryne. Now tell
me, what thinges do thei teache?
They teache many good thiges
of the lord god / answere me then
further are all egally sayntes, yf
they speke of god: thou saiest no/
how then? They put forth mar-
uaylous questyons, they disagre
among theym selues, none other
wyle & facyon, then y goddes do
stryue & fyght in homere / Declare
me therfore, which are those que-
stions? They do aske & esearche,
how, what, & where, & wherfore
the holy Trynyte is / which way
and vnder what maner Christ is
god / what he is, & of what offyce
and power / of what vertue and
strenght

strenght þ̄ holy ghoſte is / & how
the lord doeth worke in creating
wonderfull thynges : beſydes þ̄
they do demaunde many goodly
thynges of heuen, & of Aūgelles /
whiche waye we may entre in to
heuen / what is in purgatoꝝye / &
in hell. Theſe th̄yges are not rare
and gheſon . Good ſyꝝ by what
thynges do they pꝛoue theſe ma-
ters : one pueth by this ſcripture
another by another ſcripture, but
yet he reigneth & beareth þ̄ pꝛice /
which doeth moost ſtrongly pꝛue
and foꝛtyfy theſe thynges, by the
reaſonable ſayenges of naturall
wiſe maſters / Ah, a good mater /
as ſer as I here yet / as touching
to the ſcriptures / they are yet in
the pꝛeamble : but in the reaſons
of natural wiſe mē, they do fight
& ſtryue foꝛ a bloude wyꝝe . My
frende, but which are thoſe natu-
rall

all masters, which haue taught
so greate wysedomes: Arystotle
is chefe and hed of al/then plato/
Auerrois/Pythagoras/ Ah soo
then I do here that Arystotle/A-
uerrois/and Plato are censours &
Iudges/which may giue sentēce
& Iudgment of y^e holy scripture:
thou answerest, these men do vse
theym in theyr bookes throughtout
the hole workes. Tell me further
then/these naturall masters and
wyle men,were they cristen men:
or were they panynis & gētyles:
gentyles/ grecians / arabians .
Expōunde & Declare to me/whom
Doest y^e call gentyles:these which
do not beleue in god /To as we do
now beleue, and as y^e Jewes did
vnder y^e law of Moyses. O good
syr, how coulde then y^e gentyles
iudge vpon the wordes of god:
yf they neuer hadde knowlege of
god:

god: who was they? god: The
Sonne / the Mone / Juppyter /
Mars & y other rable of ydolles,
Ah a goodly thyng in dede / and
what were suche maner ydolles:
The famyly and householde of
Sathā. Now wil we lye downe
together and seke bakwardes y
olde god, y olde faith, & doctrine.
what thynkest thou, yf thy sathā
holde at y last be made thyn olde
god: & Arystotle the murtherer /
Auerrois / the sodomiter / Plato
the traytour, thyn olde faythe, &
thyn olde doctryn: wherfore this
sayeng of thyn is nought / all my
lyfe tyme I haue herd it th^e said:
& therfore I wyll not chaūge my
mynde and opynyon. There is a
comen prouerbe whiche goeth a-
bout / and it is full true. Not all
that glytterethe is golde: what
comparisō is there betwen chaffe
and

The cōclu-
sion of this
worke.

and pure fyne whete: As who
shold say, none at al. Herken this
sentence. O thou olde foole, how
þ lord god speaketh as touchyng
to this article, by his pphet Hier
emie in þ. xiiij. chapitre. Þf a man
of Jude can chaunge his skynne
oz a lybarde his chaūgeable spot
tes: (as who shold say, that may
in no wyse be) then can you also
doo well, when you haue learned
wyckednes and syñe. O wo, wo,
how soze a sayeng is this: Thou
foole, reade Hieremie throughtout,
and he shall shewe vnto the thy
folysheenes / that he was onelye
sent forth of god for cause of this
artycke, beyng so rotally prepar
ed in his mothers wombe / and
that it was longe befoze shewed
to him how many old & obstinate,
& malycyous fooles sholde resyst
hym with theyr olde god, theyr
olde

olde fayth, & they? olde doctryne,
whiche shold pursue hym, despise
hym / & at the last flee hym : & yet
sholde they not for all that over-
com hym / wold god folyshe wise
men wolde diligently reade this
prophet thorough / yf there dyd
remayne any sparkle of the feare
of god in theym : no doubt of it
they sholde tourne theym selues /
& acknowledge they? errour. But
what shall I say, the voice & crye
of theim is, the lambe, the lambe,
as the wolfe did continually crye
whan he was turmented & vexed
with hunger. But I do not mer-
uaile therat any thyng at all / for
the experience of all tymes doeth
wytnesse, that the lord god hath
ben of no man more hadde in con-
tempte, more psecuted, and more
despytuously entreated / then of
theym which haue syngular and
spectall

Of men of
holy ordre
god is most
despyed.

speecyall commysſion of him, that
they ſholde ſhewe forth the laude
and gloꝛye of god to all men / foꝛ
that hooꝛe cladde in purple / and
garnyſhed with golde and preci-
ous ſtones / euen vntyll this day
holdeth in her handes a golden
cuppe / full of the blaſphemyes of
god / offerynge and reachynge it
forth to all her wowers and lo-
vers / w̄ whiche cuppe ſhe doeth
make dꝛonken all the pꝛynces of
the earth / as ſhe her ſelfe is dꝛon-
ken of the bloude of the ſaintes &
martyres of Jeſu Chꝛyſt . This
harlotte ſhall exercyſe her owne
luſtes and pleasures / with this
portion / euen vñ yll the worldes
ende, that ſhe may be caſt downe
hedlong and ſlayne onely of our
loꝛde Jeſu Chꝛyſte : foꝛ to hym
this vyctory is reſerued . wher-
foꝛe lette no man be offended oꝛ
meruayle,

meruaile, why they are in so high
estate and prosperyte / and why
all thynges do go so luckely forth-
warde with theym all theyr ene-
mies being suppressed & vndone /
and sometyme slayne also . For
so it must nedes be, accordyng to
the pphery of Danyell in y .viii.
chapytre. who so hath eares : let
hym heare . And take you these
thynges in good worthe , and to
the beste : yf I haue bene in ony
thyng to bolde : what so euer I
haue done, verely I haue done it
for your proffet / to thende that
no man sholde come in to er-

roure / and so by the rea-

son therof be dāp

ned ppetually /

where

from,

god pserue vs by his high grace,

Amen.

Here

Here endeth þ boke of þ olde god
æ the newe, of the olde fayth
and the newe, of þ olde
Doctryne and the
new, or þ oꝝ
gynal be-
gynnyng of Idolatrye.

WITTE LE BOI.

Imprynted at London in
Fletestrete
by me Iohan
Byddell/dwelling
at þ sygne of our Lady
of pite, next to Flete brydqe.
M.v.C. xxxiii. þ xv. day of Iune

Cum pꝛiuilegio Regali.

Firste reade / and then Iudge.

